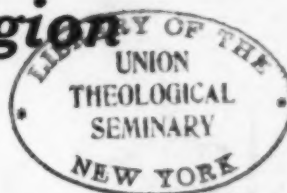


The CHRISTIAN CENTURY

A Journal of Religion



Nation-Making in China

By T. Z. Koo

Broadcasting from Babel

By Henry H. Crane

Faith and the Daily Task

By John R. Ewers

Pax Anglicana

An Editorial

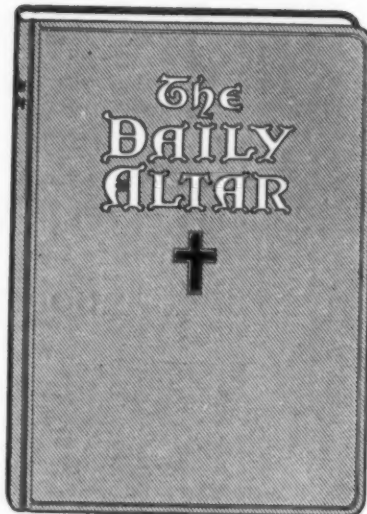
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The CHRISTIAN CENTURY

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EDITORIAL

AT THE MOMENT of writing, comparative quiet reigns in China. The drive of the nationalists toward Shanghai is reported to have been checked temporarily. The negotiations at Hankow between the southern government and the British have been resumed. Missionaries and other foreigners continue to be

A Breathing-Spell evacuated from outlying stations without important incident. Every-
In China body seems glad of a chance to

draw a deep breath, although wondering what may happen tomorrow. Mr. Kellogg has taken advantage of this lull to send to all the generals whose names are on file in the bureau of far eastern affairs a proposal for the neutralization of Shanghai and its environs. Chinese close to the nationalist government had made the same proposal a week earlier, so that there seems to be some chance that it will be adopted. It is to be hoped that it will be. If it is, the

last excuse for concentrating a large military force at that port will be eliminated. Already, there are reports of an unofficial nature that Great Britain is re-routing her contingents to take them to Hongkong rather than to their original destination. American marines may find themselves debarking in Manila rather than in Shanghai. The rift between the left and right wings of the southern government, referred to by Mr. Koo in his article elsewhere in this issue, is reported by many correspondents to be widening, with the balance of power swinging toward the right. This will tend to reduce the immediate pressure on foreigners as individuals. But that a new day has come in China; that the "good old days" of the unequal treaties are over; that every foreign enterprise, of whatever nature, must be subjected to drastic overhauling if it is to be maintained at all, is abundantly clear.

A Letter—Ten Years After

THE MODERN WORLD, a monthly published in Baltimore, has given circulation to "An open letter to Dr. David Starr Jordan," written by the leader of a student mob which disrupted a peace meeting which Dr. Jordan addressed in the days just before the United States entered the world war. We wish it were possible to print this letter in full. Characteristic paragraphs follow:

On the first Sunday in April, 1917, you were standing on the stage of the Academy of Music in Baltimore, Maryland, making—before the Baltimore open forum—a protest against the impending participation of this country in the European war. You were interrupted and the meeting broken up by the sudden violent entrance of a mob which had burst through the cordon of police outside the theatre. I was the leader of this mob which succeeded in rendering your appeal unavailing.

This event took place nearly ten years ago. I was at that time twenty years old. I have tried to recall what motivated my action on this occasion. At twenty, one is mature and presumably motivated by reason.

Much has happened during those ten years. I spent part of them overseas and saw something of the actuality of war. And now I find it impossible to recall any definite thought which motivated me in leading that excited horde through the police and down the aisle of the Academy of Music.

With the best possible will to reconstruct the episode I can recall no reasoned conviction individually held by me. I begin to see clearly that I was but an unreasoning part of a class, a city, a state, a nation. . . .

You were not successful in your appeal. Seventy thousand youths were killed in the struggle which came despite your endeavors. I saw many of those youths die. By sea and on land I saw their agonies, their miseries, their racked and mangled bodies. I happened to escape their fate. . . .

It was not pleasant for you to be subjected to that experience on that Sunday evening so long ago. It is not pleasant for me to recall that I ever permitted myself to be urged on to such an unreasoning and unreasoned act.

At least you will permit me to tell you that I know now, what you knew then; that you were guided by the nobility of human reason and that I was under the spell of an artificially engendered hysteria of that type which always has and always will militate against individual and social well-being until all men burst free from the aggressive totems and taboos of class and creed and tribe and emerge into the freedom of individual reason.

I do not apologize to you, sir. No apology is possible for such an act. I assure you only, that experience and maturity have brought me the poignant realization that on that Sunday evening so long ago, you were motivated by the principles of civilization, while I was motivated by the passions of barbarism.

CARTER G. OSBURN, JR.

Ten years!

Watch the Mexican Situation!

AMERICAN CITIZENS will be well advised not to take their eyes off the Mexican situation. There is as yet no formal adherence by the United States to the proposal for arbitration. Even such informal assurances as have been given have been seriously reduced in value by later statements emanating from government offices. The white house is still stiffly maintaining that the senate vote, 79-0, was merely advisory and may be disregarded if the President so desires. The senate will adjourn in another two weeks. With its adjournment the pressure of public opinion on Mr. Kellogg and Mr. Coolidge will be greatly lessened. Mr. Kellogg and Mr. Coolidge have already shown themselves to be astonishingly susceptible to influences exerted from other quarters. Therefore, watch Mexico! While it is necessary to give this counsel, it is likewise reassuring to be able to say that such events as have transpired during the past week have been in the right direction. In Mexico, the judicial machinery has functioned to carry the appeals of the oil companies swiftly toward the supreme court, so that a definitive decision becomes a possibility within the next three or four months. And, as has been said, as long as the issues are in the Mexican courts, there can hardly be an excuse for overt action by the American government. At the same time, the publication by the ultra-conservative New York Evening Post of the Baker dispatches has done much to show the American public where the root of the trouble is. Mr. George Barr Baker, who was Mr. Hoover's most trusted investigator in Europe, has said in the Post that, of the 387 foreign oil companies owning the 28,500,000 acres of oil lands acquired prior to 1917 which give the basis for the present trouble, all but 22 have complied with the new Mexican regulations! That but six per cent of this acreage is involved in the refusal to submit! And that half of this six per cent is the old Doheny holdings, and a lot of the rest belongs to Mr.

Mellon! Which statements, coming from this source, will tend distinctly to modify American thinking on the whole business.

Scientific Research on Sinai Peninsula

A DISPATCH from Jerusalem announces that a group of experts from the agricultural experiment station maintained in Palestine by the Zionist organization is soon to proceed to Sinai peninsula to undertake a "scientific investigation into the origin and substance of the manna which the Bible records served as food for the Israelites in the desert." This is an interesting project, but it seems not to cover quite enough ground. There have already been some important observations of the tidal and meteorological influences upon the depth of the Red sea, with the consequent occurrence of temporary shallows, but the scientific data are still incomplete. Botanists should study the life history of all the burning bushes found in this area; ornithologists might investigate the migratory habits of quails in the peninsula; a geologist on the staff of the expedition might make valuable discoveries touching the distribution of intermittent springs so delicately balanced that the tap of a rod will open the subterranean streams; and a competent meteorologist should compile data throwing light upon the prevalence and periodicity of peripatetic pillars of cloud and flame. If we are going to have a scientific explanation of the phenomena of the exodus, why limit the research to the manna?

Just a-Inchin' Along

OF ALL the interesting fellows in the contemporary scene, none exceeds in interest the advertising man. He may be, as William Allen White claims, the real revolutionist of our day. Or he may be, as Stuart Chase would have it, a producer of illth, engaged in a ceaseless effort to make us stop using A's soap, and so ruin A, in order to use B's soap, and so enrich B. Or he may be neither of these things, but a bewildered mortal, like most of the rest of us, who can't make head or tail of this hectic life, but who knows that houses in the best suburbs are the lot of those who land the big accounts. Whatever he is or isn't, the American advertising man is interesting. Just at present he is in a doubly interesting mood. He is experimenting with American social customs and taboos. He is trying to find out how far it is safe to go with feminine ideas of what constitutes good form. If he can once discover what the present limit is, he is confident that he can dig many a fortune out of the new territory found to be within these boundaries. Watch him as he makes his cautious way toward new borders! Cigarettes furnish him his field for adventure. Cigarette makers are heavy advertisers. Cigarette users now include numbers of women. How many? Enough so that cigarette advertising can be directed openly at women without arousing a storm? That's what the advertising agent purposes to find out. He has been advancing carefully. He has contented himself with advertisements in which the girl was somewhere in the vicinity of

the cigarette, but without any certain attachment between the two. Last week, he made a bold plunge forward. He induced Madame Schumann-Heink to sign a testimonial telling of the beneficial effects of a certain cigarette on her throat. It was a wary choice. Now the advertising man waits to see what the comeback is to this first women-as-tobacco-users ad. There may be an outburst of wrath, in which case this particular advertisement will be charged up to experience and the advertising man will go back to masculine models for another half-decade. Or there may be quiescence, in which case the portraits of feminine addicts will blossom on every billboard. To gauge the social tendencies of the times, watch the advertising man.

Is New York Tired Of Its Filth?

PERHAPS even Ephraim will tire of his idols if you give him enough time. The city of New York, which has been wallowing in filth of its own choosing, shows signs of repletion. Sophistication evidently has its limits. The illuminati can tire of a diet of dirt. A year ago to suggest that there was need for revision in the Gotham conception of journalism or of the drama was to write oneself down a yokel. Now, it is New York itself which howls for the censor. And the joke of it is that the only way in which the satiated city can think of dealing effectively with its own mess is by prohibition! The Christian Century never has favored censorship. But it is of interest to observe that, in this case, it is those redoubtable champions of personal liberty, the New York World and the Tammany city administration, which call the loudest for the clamping down of despotism on press and stage. And since these two probably know conditions within the city as intimately as anybody, we take it as probable that when they say there is censorship needed, there is censorship needed. If the censorship comes it is to be hoped that it will be wise, temperate, and so effective that it will quickly make itself unnecessary. Whether or no, students of current social phenomena will not fail to note two more institutions—press and stage—which, betrayed from within by profiteers who have seen fortunes in outrageous conduct, now must be regulated from without. The liquor business was, likewise, a victim of its own greed.

Orthodox American Labor And Communism

THE AMERICAN Federation of Labor tolerates no tinge of communism in its ranks. It is now engaged in purging the garment trades affiliated with it of all "red" influences. Its intolerance, in its recent convention at Detroit, toward those who had a good word for Russia was equaled only by that of the employers' association toward labor speakers in the pulpits of that city. Sherwood Eddy's treatment by President Green was little better than was the treatment accorded the worthy president of the federation by the Y. M. C. A., though Mr. Eddy is no communist and did nothing more than tell the good along with the bad about Russia. Orthodoxy reacts in about the same fashion whether it is that of an ecclesiastical body hunting heretics, a po-

litical convention saving the nation from radicals, or a labor organization leaning backwards to save itself from charges of communism. The recent national miners' convention, held in Indianapolis, voted that a communist could not hold membership in a miners' local. It was disgraced by a piece of barbarism that it would have done itself credit to have denounced. Powers Hapgood, son of William P. Hapgood, the advocate of industrial democracy, was not only denied a seat in the convention though he has been a mine labor leader for several years, but was lured to a small hotel with a false message and terribly beaten by three officials of district unions. Young Mr. Hapgood is a graduate of Harvard who has deliberately given his life to labor. He is not a communist but went around the world last year, working in mines, to study conditions in different lands. His crime was to tell the good as well as the bad about Russia, and to be a supporter of John Brophy, the leader of the public ownership group in the national union. After taking the cruel beating he was haled into court along with those who attacked him. The judge allowed the black-jackers the benefits of a charge, wholly false, that he was a communist, remarking that "if this man was circulating Russian propaganda, it is un-American and wrong, and these other men should have stopped it in any way possible," adding "within the law, of course." How much "within the law, of course" figured in the final decision may be judged by the fact that the bruisers were allowed to go without punishment and are still in good standing in the miners' union.

The Farther It Goes, the Worse It Gets

ONCE MORE that Associated press story about the bolshevist hegemony between the United States and the Panama Canal is attracting interest. The house of representatives, it will be remembered, asked Secretary Kellogg whether the report, printed in the St. Louis Post-Dispatch, as to the way in which the undersecretary of state, Mr. R. E. Olds, "planted" the story with the press association, was true. Mr. Kellogg said that it wasn't. Thereupon, the reporter who wrote the story challenged the state department to a hearing before the committee on foreign relations of the senate, and Senator Norris introduced a resolution calling for such a hearing. On February 2 this committee considered the Norris resolution. By a vote of eight to five it determined to "indefinitely postpone" action. The five who were for getting at the facts were Chairman Borah, and Senators Johnson, Walsh of Montana, Pittman and Harrison. The eight who shelved the matter were Senators Moses, Lenroot, Willis, Pepper, Edge, Gillett, McLean, and Capper. In describing the way in which this majority group met the demand for an investigation a trade weekly, the Editor and Publisher, says: "It was very probable, one of them declared, that an investigation would show that the newspaper men were telling the truth. The consequence of this would be that the state department would be placed in a very embarrassing predicament before the country, and would lose public confidence. This, it was argued, would be extremely unfortunate, in view of the delicate situation existing between this country and Mexico."

Admittedly, the Editor and Publisher is reporting what happened in an executive session. Is it telling the truth? If it is, what kind of a state department have we? The makings of a real investigation begin to emerge out of this affair.

Endowing the Patrioteers

THE AMERICAN Citizenship foundation is conducting a campaign for a two million dollar endowment. It is under the direction of a high-powered commercial gift-getter and was to have celebrated triumph before the holidays. The celebration was postponed but the good work goes on. Its banners bear the legend "To Make Better Citizens," but its files carry lists of such "enemies of society" as Jane Addams, Mary McDowell, Norman Hapgood, Oswald Garrison Villard, Sherwood Eddy and numerous others, while among its supporters are Colonel Barnes of the Military Intelligence association and Mr. H. A. Jung who boasts of "having the most complete private card index of labor leaders, radicals and liberals in the country." Among the organizations on the blacklist of this organization are the League of Women Voters, the League for Industrial Democracy, the American Association of University Women, the Fellowship of Reconciliation, the International Student Forum and the Women's International League for Peace and Freedom. The design of this foundation is to gather up the fragmentary remains of those one hundred per cent organizations that are suffering from the anemia induced by increasing distance from war psychology, and to give them perpetuity under the management of those who do not forget, even if it cannot breathe life into their emaciated forms. Recently Miss Addams' engagement to speak in a village near Chicago was canceled upon the "information" supplied by one of the vigilantes that she was "on the American Citizenship foundation's list as the third most dangerous person in America." We respectfully urge the foundation to revise its catalog of dangerous characters; by all the signs Miss Addams should head their list.

Mr. Koo Analyzes the Chinese Situation

IN THIS ISSUE The Christian Century publishes an article, Nation-Making in China, by T. Z. Koo. As an example of dispassionate, objective and penetrating analysis this article will command attention. But its importance is enhanced by the source from which it comes. Mr. T. Z. Koo is already a significant world figure. A graduate of St. John's university, Shanghai, he began his career in the railway administration department of the Chinese government. His deep religious consecration brought him back into formal Christian service. Within a short time he became one of the officers of the World Student Christian federation. Oxford and Cambridge men say that his speeches at those universities, delivered during 1924 and 1925, stirred the religious interest of the students as have no words since the lips of Henry Drummond fell silent. At the international opium conference of 1925, held at Geneva under the auspices of the league of nations, Mr. Koo, as the "people's

representative" from China, made a deep impression. Later, he showed himself incontestably the clearest-headed man in the Chinese group at the first Institute of Pacific Relations, held at Honolulu. A year ago he was elected to succeed Dr. John R. Mott as general secretary of the world's committee of the Y. M. C. A. He chose rather to stay in China, where his formal title today is that of associate general secretary of the Y. M. C. A. in charge of student work, but where his influence is felt in every political and social circle. There is no living Chinese whose words, at this juncture, deserve more attention. The Christian Century is honored in being able to make them public.

Three Critiques of the Church

IF THE CHURCH has all the things the matter with it that its various critics think it has, it is indeed in a parlous state. And if it has not, then some of the ecclesiastical diagnosticians are. Within the past month a Unitarian writer has asserted that the battle between modernism and fundamentalism is over and that the victory rests with the fundamentalists; a Presbyterian editor has described the church as in a state of impotence and collapse owing to the temporary eclipse of sound doctrine and the prevalence of liberalism within the evangelical fold; and a Baptist paper of fundamentalist proclivities has judged the church jolly but spineless, selfish and pleasure-seeking, amusing itself with picnics and puppet-shows while the world rushes on toward hell. Probably the last mentioned condition could coexist with either of the first two, but it is hard to see how the first two could exist together. The thing to observe is that it is a Unitarian who thinks that the dark ages have come again with the triumph of fundamentalism and intolerance, and a conservative Presbyterian who sadly confesses that the liberals are in the saddle and that those who still hold to the gospel can only hope that when the Lord comes he will find at least a little faith on earth and pray that in his good time he will bring in a new day. We have a feeling that there may be some value in bringing these three critiques together, so that the impartial observer, before coming to a conclusion as to the present state of the church, may regard each picture in the light of the others.

Writing in the Independent, the editor of the Christian Register (Unitarian) says:

"Protestantism is in eclipse. Christianity enters a new dark age. The modernists who arose in the various denominations to fight fundamentalism and to bring new freedom to the churches have all retired; their movement has collapsed; victory rests with the fundamentalists. The dogmas, that have been the bane of protestants for four hundred years are again triumphant, and the organized religion of Jesus, whose true charter is liberty and whose service is perfect freedom, passes into a period of intolerance such as the world has not seen since the chaos. When the mediaeval dogmatists of our time came to do battle against the new spiritual life that was everywhere emerging in 1522, there was a great awakening among the liberal leaders, and they entered valiantly into the conflict, certain that truth, which is mighty, would prevail. One could sense on every side the promise

of marvelous rebirth. But that hope is past and done. Truth may not rise again in Christendom for a generation or even a century. Religion is creed-bound with new fetters of triple brass. The opportunity for liberation came, but our prophets were found wanting. In one church after another—Baptist, Episcopal, Presbyterian, and all the rest—the holy warfare has ceased. The fundamentalists, who are ninety per cent of the protestant congregations, have overwhelmed their freedom-seeking brethren. The strife is over, and peace prevails. But its price is the renunciation of a free conscience and the right to speak one's belief without reprisal."

Certainly Jeremiah, or whoever wrote it, never beat that in the most lachrymose of his lamentations. Particulars are given in several denominations—selected particulars, after the manner of all special pleaders: the attack on Dr. Fosdick by the Philadelphia presbytery, but not the defense of him by the New York presbytery and his unshaken popularity with his own church; the Scopes trial, but not the outspoken denunciation of the anti-evolution law by hundreds of evangelical liberals; the fundamentalist declarations regarding "an infallible Bible, absolutely without error, written by God and binding in authority from beginning to end," but not the utter repudiation of that doctrine every day by uncounted numbers of orthodox ministers who never get into the slightest trouble on account of it. And then: "The saddest case was the abject surrender of *The Christian Century*. After one smashing editorial against the evil thing, something happened. The editor flopped. . . . The good old band wagon rattles down the street and they are all hopping on." Possibly habitual readers of this paper will incline to the opinion that a critic who finds in it the evidences of "accommodation to fundamentalist power and authority" is simply "seeing things at night" in the rest of his diagnosis of the state of the churches. We would not say that this is the case. There are formidable foes of religious liberty and extensive areas of intolerance. But a description of the present situation in terms of the collapse and disappearance of the whole movement toward light and liberty is a ridiculous perversion of the most patent facts. Thou shalt not bear false witness against thy religious neighbor, nor against all of them put together.

Turning from this dirge—which perhaps has the merit of showing how little it takes to convince some liberals that the world has already plunged back into an abyss of obscurantism and religious tyranny—we cite a second diagnosis of the present status of the church in terms almost exactly opposite. The Presbyterian is not discouraged, because it is confident of the ultimate triumph of Christ, but it believes that what passes for Christianity is so honey-combed with modernism that statistical evidences of the progress of Christianity must be largely discounted. It says:

"Statistics would seem to indicate that the present status of Christianity is most favorable. . . . The fundamentalist holds that modernism is of the nature of an apostasy from, rather than a re-discovery of, Christianity; and that, in so far as it is accepted, the status of Christianity is in a bad way. The fact that much of what is called Christianity today not only does not regard Jesus as a present object of worship, but openly rejects the cross as an expiatory sacrifice for sin, compels the fundamentalist to discount the significance of the fact that more people than ever call themselves Christians. . . . We do not pretend to say what the

immediate future has in store for Christians. It may be that the love of more and more will wax cold. It may be that Christians are facing persecutions as bad as those of the early centuries."

The criticism of the church for triviality and selfishness comes from a fundamentalist source, the *Watchman-Examiner* (Baptist). In a warning for the new year, the editor says:

"Our churches are becoming more and more selfish. Some times this selfishness is outrageous. We are building fine edifices in which to worship, we are multiplying committees, we are paying high-priced singers, we are pleasing ourselves in every conceivable way. Meanwhile our mission boards agonize and appeal to our sympathies in vain. Meanwhile the world rushes on toward hell. Within the last ten years our expenditures for ourselves, for our local church expenses, have increased prodigiously, while our appropriations for all missionary and benevolent purposes have only advanced in timid and cowardly fashion. Read the reports. Study the ratios. Have we not been robbing the Lord? We have all sorts of pleasures, entertainments, club meetings, society gatherings, suppers, dramatic presentations, concerts, pageants, puppet shows and what not. These draw certain groups of people together—not the great masses of unsaved and unreached people, but respectable Nordic backsliders who can be coaxed into concerts and church dinners but have no desire for sacrificial worship of the Almighty God. We spend our time and our money in pandering to these weak-kneed and spineless outsiders, and rejoice in our indifferent success in keeping them sweet and "interested," while the sacred worship of the Lord's day, the holy ministry of the Spirit, the passion for souls, the use of all possible instrumentalities to save the lost, are duties too hard to be undertaken. The modern church is a jolly church, but not a cross-bearing church. It sings along the path of good fellowship but shuns the Hill Difficulty. It enjoys religion, but it knows no Gethsemane, no Calvary, no resurrection glory."

At the risk of appearing to some critic to be again bowing to fundamentalist power and authority, we venture to say that there is a considerable amount of truth in these words. Perhaps they exaggerate the defect which they describe, but we are not so sure even of that. Doubtless some of the terms referring to the lost world, its hellward rush, and the methods of saving it, mean something different to the writer from what they mean to us, but the main indictment stands: the church is wasting altogether too much of its time, energy, and money on trivialities and self-indulgence. The average church is a pretty comfortable and complacent group of conventionally respectable people. It is but dimly aware of either dangers to be met or opportunities to be utilized. It is but mildly interested in the other side of the world, and not at all excited about conditions at the other end of town. A relatively few enthusiastic leaders and sacrificial spirits—not always identical—try to kindle it to generous ardor, but it burns like a wet log. It smoulders, rather than flames. In the aggregate it does a great deal of clear thinking and unselfish serving; but reckoned per capita or in proportion to its power, it does very little.

Perhaps these gloomy pictures which liberals paint of the triumph of fundamentalism and fundamentalists of the dominance of liberalism are only efforts to generate in their respective co-partisans the courage of despair and spur them to a victorious effort in the hour of seeming defeat. Far be it from us to question the sincerity of either estimate of the

present state of the church. We will not even hint that the Unitarian editor's representation of the complete breakdown of liberalism in the evangelical denominations is an attempt to stampede the evangelical liberals into the camp of the so-called liberal denominations. Let us rather suppose that each side views with apprehensive eye those elements in the present complex situation which are most seriously at variance with its own program. But in any case there is enough truth in the third picture to make it evident that if either wing of the church would rouse itself to an effort commensurate with its power to put into effect its professed faith, it could temporarily at least, leave the other far behind.

Pax Anglicana

SUFFICIENT TIME has elapsed since William Randolph Hearst made his grandiloquent proposal for an Anglo-Saxon entente, to congratulate both the American and British public on their good sense in coldly refusing to get excited over it. The fact is, in popular language, that the flamboyant suggestion proved to be a dud. The proposal was given to the world with such a fanfare of trumpets as only a newspaper potentate is able to claim for the debut of his brain children. Mr. Hearst's idea was that an Anglo-Saxon entente will preserve the peace of the world. He thought that if we could arrive at a decent understanding with England and her white colonies we could become the world's super-policemen and keep peace in every corner of the globe. The idea, after all, was not so new. Immediately after the war the pulpits rang with it. "If," so said all the sentimentalists, "the English speaking peoples are only able to understand each other and to maintain cordial relations with each other, there is no reason why they should not be among themselves a kind of league to enforce peace." There is a seductive charm in the idea. It is one of those ideas which arouses emotions through which we are able to worship God and the devil at the same time. That is, it is an idea which makes us feel proud and generous in the same moment. "We Anglo-Saxons will preserve peace," we declare robustly and under the conscious thought there are two incompatible ideas, not quite articulate. The one is, "Aren't we strong to be able to do such a thing?" and the other is, "Aren't we good to have such an ideal?"

The fact is of course that the Anglo-Saxon empire already exists in many respects without the aid of Mr. Hearst's propaganda. And far from being a boon to the world, it is rapidly becoming the chief menace to the world's peace. We do not wish to imply that it would help the world if England and America were to sacrifice their present amicable relations. While a war between England and America is not unthinkable, it would certainly be a calamity. Let us try to preserve peace with the British empire and know that a double curse must rest upon a conflict between peoples who have so many good reasons for understanding one another. But to preserve peace with Britain and to make special arrangements with the empire not only for the preservation of peace between us but for the preserva-

tion of the world's peace are not the same policy. It is one thing to be friendly with a neighbor and quite another to combine with a neighbor in serving notice on the whole neighborhood that we shall arrogate the functions of the police in our district.

The ascendancy of the English language in the counsels of the nations, due to the rise of America and the development of the British colonies, is in itself a fact of international life which is creating some ill-will in Europe. The French look back wistfully to the day when their tongue was the official language of diplomacy. The increasing use of the English language in international gatherings is, however, but a symptom of something more important than the mere ubiquity of English speaking peoples in every corner of the world. It is a symptom of the growing strength of English speaking peoples in controlling the economic life of most of the peoples of the world. It is this fact which is arousing envy and resentment in more than one quarter, an envy and resentment which any overt policy of Anglo-Saxon cooperation will do much to aggravate. For the time being England is partly drawn into the orbit of American economic imperialism and is yet partly a member of the European family of nations. With us she is one of only two solvent nations. But with the continent she owes us much money. Her interests are divided. It is probable that a conservative government will continue to develop the American community of interest more than the continental one. A labor government, on the contrary, would attempt, as the MacDonald government actually did, to exploit and develop the interests which England has in common with continental Europe. On the whole, the identification of England with Europe is more likely to make for world peace than the identification of the Empire with America.

If events are permitted to take their course, it is not improbable that what Mr. Hearst wishes to accomplish by conscious effort will actually occur without special plan. It may be that America alone, as Mr. Bertrand Russell has suggested, will keep Europe at peace for fifty years by its economic power and in the interest of its European investments. It is equally probable that any pacific policies of America will be supported by England, which, as a great trading nation and a complex empire, needs peace more than any other nation and has least to gain by war. The difficulty with such a peace is that it will be enforced and that it will be enforced by agencies whose disinterestedness will be open to suspicion. An Anglo-Saxon entente, in other words, has the same weakness which may be detected in any oligarchy within a single nation. The order it maintains is based on force too much to have the genius of peace in it and is too liable to redound to the benefit of those who hold the force to enlist the support of those who are its immediate beneficiaries and ultimate victims.

Only a degree removed from Mr. Hearst's proposal is that of our American compulsory arbitrationist agitators, who under the deceptive slogan "Outlaw war between America and Great Britain" are telling the uncritical peace lovers of this country that a compulsory arbitration treaty with the empire would accomplish that result. Several former pro-league headquarters, conceding the unwillingness of the United States to enter the European system, and having no other

issue upon which to justify their continued existence as peace organizations, have slumped back into the Bryan treaty stage of the peace movement and are now urging that this nation adopt absolute arbitration treaties with all nations. Admitting that not all nations are ready for this, these organizations urge that such a treaty be negotiated at once with Great Britain. Next to Mr. Hearst's plan we can imagine nothing in the name of peace that would more seriously react against the cause of peace. Such a compulsory arbitration treaty between these two powerful peoples would be taken by the rest of the world as nothing but a disguised military alliance, and all of the interpretations put upon Mr. Hearst's plan if it were consummated would be put upon this. The great nations are not going to adopt compulsory arbitration treaties, for the simple reason that the obligation to submit *all* disputes to arbitration would involve more war than peace. Arbitration, at the best, is only a makeshift. It is essentially an *ad hoc* arrangement. Only a real court with a recognized code of law will ever be granted compulsory jurisdiction over international disputes as defined by the code or arising under treaties, and then only after the institution of war has been outlawed. There will always be disputes which, if the complaining nation had the right to precipitate compulsory arbitration, would then and there mean war. But apart from the inherent folly of the proposal, the unwisdom of effecting such an arrangement with Great Britain would affront and alienate the rest of the world, and drive the nations, defensively, into one another's arms.

What the world needs is a new understanding among all nations. Any special understanding between a small group of nations must inevitably imperil such a general understanding. In human relations nothing is quite so perilous to honesty and virtue as power. Nations are predatory chiefly because they wield so much power. If in the present situation no nation has sufficient power to coerce the rest of the world and enforce a "Pax Romana" upon it, that is finally conducive to world peace. If, however, two nations, which individually lack the power to dominate the world, should make the discovery that they are able to accomplish unitedly what they cannot do singly, we may yet have a "Pax Romana," or rather a "Pax Anglicana." One needs only to read continental reviews to realize that this is exactly what the nations of Europe fear. German and French papers speak continually in tones of resentment about the "Anglo-Saxon economic empire." They are quite well aware that it is within the power of such an empire, should it be securely established, to enforce peace for a generation. But the inevitable outcome of such a period of peace would be a war of rebellion which would unite all the forces which had borne an unwilling yoke.

There are indications that economic and political facts are so shaping themselves that such a consummation will become inevitable. It would be unfortunate if lovers of peace who do not understand the facts should add the validation of moral purpose to the inexorable tendencies of economic life. It is always so easy to obscure the brute facts by a veil of pious intention. What could be more satisfying to the English speaking peoples than to hold the world in awe and imagine themselves the world's benefac-

tors, to indulge at the same time the love of power and the love of peace? It ought not to be impossible for nations to grow conscious of the true nature of the motives which inform their actions and to be critical of their own intentions. There is a rather high degree of political intelligence among the English speaking peoples. This is a good time to exercise it and to restrain in their own life those tendencies and inclinations which imperil the world's peace by offering a short cut to its realization.

The Trees in the Garden

A Parable of Safed the Sage

NOW THE BIRTHDAY of Abraham Lincoln had come, and that of George Washington was approaching, and there were certain men who said unto me, The Modern Biographers have not left much of George Washington and his Cherry Tree.

And I said, The Modern Biographers have been Keenly Inquisitive that they might Eat of the Tree of Knowledge, but they eat too little of the Tree of Life. I do not know one of them whose Book is likely to do so much of good as was done by the poor old Pompous Volume that told about the Cherry Tree.

And he said, Wouldest thou not have them tell the Truth?

And I said, I have a strong Prejudice in favor of Truth, and every now and then I tell it. I am not like George Washington, for I can tell a lie, and it is not always easy for me to tell the Truth. But I think Old Parson Weems, who learned the story of the Cherry Tree from an Ancient Woman who was a Kinswoman of the Washingtons, came nearer telling the Truth than most of Washington's Recent Biographers.

And he said, Dost thou really believe the Cherry Tree and Little Hatchet story?

And I said, I have carefully read all the known Evidence, and, apart from the Stilted Language of Parson Weems, there is more reason to believe it than to deny it. This I believe, that George Washington, when a lad, bore the reputation of being Courageous and Truthful, and no man can afford to make light of that.

And he said, Abraham Lincoln also was a Truthful Boy.

And I said, He was also something of a Chopper. Washington and Lincoln and I and Gladstone were all in our day Mighty Choppers before the Lord, and Cherry Trees were not safe when we were young and armed with Hatchets. And also We Four had a Respectable Batting Average on the Diamond of Truth. But there be other Trees in the Garden of the Lord beside Cherry Trees.

And he said, What hast thou in mind?

And I said, I am thinking about Trees for the Discipline of Biographers.

And he said, I do not think I understand.

And I said, I was a School Teacher in my youth, and there were two kinds of Trees that grew nigh unto the School House, and I kept them Well Trimmed. One of them was a Birch Tree, and one was an Hickory.

Nation-Making in China

By T. Z. Koo

THREE FAIRLY distinct stages in the nationalistic awakening of China can be traced. During the earlier years of the republic, up to 1919, the awakening was confined largely to the student and more intelligent merchant classes of China. The high points in this period which roused feeling in a national way were the Twenty-one demands of Japan and the Versailles peace treaty. While the central government remained powerless on both occasions, the students and merchants of the country combined in an economic boycott of Japan as a protest against the Twenty-one demands and in a national strike to compel our peace delegation in Paris to withdraw from the conference as a protest against the settlement of the Shantung question.

From 1919 to 1925, the awakening entered its second stage when the laboring classes of China were reached. Beginning from South China, the tide of nationalism swept steadily northward through the ranks of labor. From an incoherent mass, labor in China today has become a powerful group to be reckoned with in any national crisis. The two events which stood out in this period as rallying points in the consciousness of the people were the seamen's strike of Hongkong in 1923 and the May 30 shooting affair of Shanghai in 1925. Both events served to intensify and deepen the already growing national consciousness of the Chinese people, particularly in the ranks of labor.

ENTER RUSSIA!

It was during this period that the Russian influence began to be felt in China. Russia, posing as the only country ready to deal with China as an equal, was welcomed by Dr. Sun Yat-sen and his followers, and Russian advisers were appointed to the most important departments in the southern government. The Russian contribution to the nationalist cause lies chiefly in adding method and experience in party organization and propaganda to the enthusiasm of the nationalists.

With May 30, 1925, the nationalist awakening reached its third stage when it entered another stratum of Chinese society, namely, the farm workers. During the past year farmers' unions have sprung up rapidly in south China and the movement promises to spread to other provinces whenever they come under the influence of the nationalist government. It is yet too early to estimate the power and strength of this group when thoroughly awakened to a sense of nationhood, but anyone with even a limited understanding of conditions in China will readily see the vast significance in this stage.

The political expression of the nationalist movement is the Kuomintang, or People's party. This party was originally founded by Dr. Sun Yat-sen as a secret organization for the purpose of overthrowing the Manchu regime. Through thick and thin, this party has tried to preserve the ideals of the revolution. During the first years of the republic, it opposed Yuan Shih-kai's efforts to abolish the parliament and suspend the constitution. Defeated in this struggle, the leaders went down to Canton and established an

independent government from Peking. Through many vicissitudes of fortune, this government has developed into the present nationalist government.

THE NATIONALIST PROGRAM

The chief source of strength of the Kuomintang at the present time lies in the fact that it is the only political party which has even the semblance of a constructive national program for the country. Broadly speaking, this program consists of three main sections, namely, the political unification of China under the authority of a nationalist government, the readjustment of China's international treaties, and the betterment of the condition of hand-workers. With such a program, the Kuomintang has given voice to the nationalistic sentiment and as a result the northern drive succeeded beyond the wildest hopes of its originators. Today, the territory under the control of the nationalist government embraces the provinces of Kwangtung, Kwangsi, Kweichow, Fukien, Hunan, Hupeh, Kiangsi, Shensi and Kansu.

Opposed to the nationalist government, we find three military factions. First and most powerful comes the Moukden group under the leadership of Chang Tso-lin which at present controls Manchuria, Chihli and Shantung. Secondly, we have the group under the leadership of Sun Chuan-fang which controls Kiangsu, Chekiang and Anhui. The third group is known as the Chihli party with General Wu Pei-fu as the leader. This faction has Honan under its control. Outside of these three groups, there are Shansi under Governor Yen and Yunnan under Governor Tang, both of whom are maintaining an attitude of watchful waiting. Szechuen is claimed by the nationalist government but its real status is still uncertain. Contrasted with the Kuomintang, these military groups have no program of any kind except unification by military force. They are cordially hated by the people and their elimination is simply a question of time.

THE COMMUNISTS

Ever since the influx of western ideas into China, communism has had a small band of followers in the ranks of the intelligentsia. But the group has remained small and unimportant because of the innate aversion of the Chinese people to radical ideas of social organization. When the Kuomintang grew in importance and size and in the favor of the people, it led to a desire on the part of the communists to throw in their lot with the Kuomintang, so that under cover of the political influence of that party they could propagate and put into practice communistic ideas and principles. The Kuomintang, on the other hand, lacked organization and it was felt by the leaders that an influx from the communistic group would be a great asset to their own party machine and spirit. Accordingly, a union of the two was consummated soon after 1921. The division of labor between these two groups seemed to be that the political program of the party is to be in the hands of the

Kuomintang leaders while the propagandist activities are to be in the hands of the communists.

This influx of communistic members into the Kuomintang, has resulted in a sharp division in the rank and file of the party. Those followers of Dr. Sun who are moderates and not sympathetic to communistic ideas are known as the "rights" while the extremists and communists are known as the "lefts." Just at present, the lefts are in the ascendancy in the party.

The left wing of the party has gained a strong foothold among students through the student unions and among laborers through the labor unions. It is just beginning to organize the farm workers into unions also. Through these means, the left wing has gained tremendous power in the party and the moderates are powerless to overthrow this group for fear it will so shake and disrupt the whole fabric of the party as to endanger the nationalist movement in China. And so the activities of the left wing are tolerated by the party as a whole and, for the same reason, tolerated by the people at large. It is therefore quite wrong to say that China has become communistic. The real situation is that a communistic wing in the Kuomintang is at present tolerated for the sake of the larger issue before us, namely, the successful prosecution of the nationalist movement.

THE FUNDAMENTAL ISSUE

In the present situation in China, there are two kinds of developments going on. To understand the situation, we need to differentiate between the two and attach to each the correct significance. There is, first, a fundamental process unfolding in China's national life and then, second, there are the particular manifestations of this fundamental process.

The fundamental process I will call the process of nation-making. China, as a nation, in the modern sense of the term does not exist. She is, so far, still an aggregate of families just beginning to be conscious of nationhood. Hitherto, the unit of Chinese political thought has been the family and not the nation and the unit of political relationship is the family tie rather than the bond of citizenship. Loyalty to the family is far more real than loyalty to the state for the ordinary man. As long as this is true it is unthinkable that China can become democratized. Until the basis of political thinking in China is shifted from the family to the state in the minds of the people, the work of the revolution cannot be said to be complete. At this very moment in our national life, we are seeing the birth of this conception of the nation-state gradually superseding the conception of the family-state. It has needed all these years of suffering and turmoil to force men's minds to this change. But at last this change is well on its way and daily gaining momentum. This is the fundamental issue we need to grasp in order to understand the significance of what is happening in China today.

The revolution in 1911 was a change in political labels only, unaccompanied by a change in political concept. When Dr. Sun relinquished his presidency in favor of Yuan Shih-kai, all hopes for the mental change disappeared. It has taken us all these fifteen years to work back to the point when the necessary mental change begins to be possible

again. We may think, therefore, of the northward advance of the nationalist government in 1926 as ushering in the second stage in the people's revolution—a revolution essentially in the people's political thinking. This stage will not be complete until this change in political ideals and ideas has permeated the mass of China's four hundred millions. Even with all the forces working in the country, this will take at least another decade. Then and only then we shall see the dawn of the third stage of the people's revolution, the stage of nation reconstruction in our political and social life along indigenous lines.

THE MAIN STREAM

Now a word about the second phase of this fundamental process, namely, the particular manifestations. By these, I am referring to incidents like the May 4 movement, the Washington conference agitations, the May 30 shooting affair, the boycott against Japan and now against Great Britain, the Kuomintang drive, General Chiang Kai-shek, Marshal Sun Chuan-fang, Chang Tso-lin, Wu Pei-fu and Co., etc. These are like the whirlpools and eddies carried on the surface of the main stream. The nation-making is the main stream. The particular incidents and personalities I have just mentioned are the whirlpools and eddies. The main stream is permanent and irresistible in its onward sweep. The whirlpools and eddies are incidental and transient. Therefore, it is of the utmost importance that we differentiate between these two phases of China's growth and refuse to be led astray by accepting the particular manifestations as the whole development. If we fall into this error, we shall become either pessimists or violent partisans and this is good neither for our health nor for our business.

This fundamental process of nation-making is essentially educational in nature. The term "educational" is here used in its broadest sense. Everything which contributes to the progress of this process is included in the term. The senseless strife between the militarists is as truly educational for the people as the northern drive of the nationalist armies. The only difference is that one is definitely blocking and delaying the process while the other is helping forward the cause. There is no question whatever as to which has the support of the people's will and affection. Today, the militarists are held in universal execration while the nationalist Kuomintang, with its communistic left wing and all, is hailed as the savior of China. From this, it ought to be clear to us that persons and organizations in China today suspected by the people of blocking the free development of this fundamental process will have their usefulness seriously affected and even their continued existence threatened. The same would be true of governments and nations.

THE CHURCH IN THE PRESENT SITUATION

The Christian church in China today is being attacked mainly along four lines. First, the church is attacked because of the foreign nature of her organization, administration, personnel and support. She is denounced as the agent of foreign exploitation in China. In this line of attack one hears distinctly the voice of the nationalist. The attack is not so much on religion here as on foreign influence in religion. Second, the church is attacked as an instrument

of capitalism created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. In this the communistic voice is speaking. Third, the church is denounced as an outworn institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are speaking in this line of criticism. Fourth, the church is attacked because she practices not that which she preaches. This is the most common criticism of the man on the street.

Two Christian institutions are being singled out for particular attack at this time. These are, first, the schools and colleges and second, the Y. M. C. A. The attack on the Christian educational institutions takes two forms. These two forms are expressed in the two popular slogans of the Kuomintang—"Recovery of educational rights" and "Down with Christian schools." The first slogan embodies the program requiring registration of Christian schools with the government. The conditions of registration are (a) a Chinese principal; (b) No compulsory attendance at religious services; (c) The Bible to be excluded from the curriculum; (d) A Chinese board of control; (e) Supervision by government educational authorities. Generally speaking, Chinese Christians are heartily in favor of this program. The slogan "Down with Christian schools" expresses the determination of another group in the country inspired by the left wing of the Kuomintang to put an end to all Christian schools. The method used is to try and

break up the Christian school from within by utilizing disaffected students and ambitious but credulous teachers. Already in quite a few cities Christian schools have been broken up. With this program, Chinese Christians can have nothing to do. It directly contravenes the right of any citizen to establish private schools.

The Y. M. C. A. has been early singled out by the anti-Christian group for destruction. The chief method used so far is to cut off the membership of the Y. M. C. A., thereby cutting off the source of support. As the Y. M. C. A.s in local centers are entirely dependent upon local subscriptions, the prospect before them is an extremely serious one.

The fundamental issue before the Christian group in this situation, however, is not so much to preserve and save this or that particular institution. The real issue at stake is the question of religious freedom. This freedom must be preserved at all costs and Chinese Christians will be well advised if their main attention and best effort are centered on safeguarding this point. In conclusion may I add that there never was a time in China when people's hearts are bounding with more hope than today. For the first time in the last fifteen years, glimmerings of a possible solution of our problem are visible on the horizon. The atmosphere strongly reminds us of the revolution days back in 1911. Expectancy and hope are in the air and a forward move is now possible.

Faith and the Daily Task

By John Ray Ewers

If ye have faith as a grain of mustard seed—Matt. 17:20.

IF THE MUSTARD which grew in Palestine in Christ's time was anything like that which grew in Ohio in my boyhood it lacked nothing in persistence, resistance, and insistence. Mustard possesses vitality, as anyone knows who ever tried to pull it. When Jesus compared faith to mustard-seed he undoubtedly was thinking more of its vitality than of its size. The man who has faith in God and in men, a faith that has the courage to keep right on in spite of all obstacles, a faith that persists and drives its roots deep into the soil, a faith that flourishes, flowers and scatters its hardy seeds all about, that man has faith like a seed of mustard.

"If God is for us who can be against us?" or, "If God is against us who can be for us?" Are we conscious of the backing of Almighty God? I know a man who represents a firm which builds the great safes for modern banks. He feels that he sells for the best house of its kind in the world. His clothes, his cards, his manners, his language, his dignity are all of the best because he represents that house and sells a valuable thing. He tells me how good it feels to be backed by that concern. Again I ask you if you know how it feels to be backed by God. You cannot fail if God is for you. Lincoln sensed this when he said: "I am deeply interested to know whether or not I am on God's side."

Faith may be defined as living in harmony with God's on-going program. This makes faith active, vital, progressive. "The faith" may be as dead as a creed, but "faith," worthy of the name, must be a lively thing. It is a rosy-cheeked boy, an athletic youth, a powerful man—something active, growing, creative. "There are no apples on the tree unless that tree is full of sap," wrote a man from a Missouri college. What he tried to say, in that homely sentence, was that without real religion in your heart, the fruits of righteousness cannot appear. Unless one loves God, follows Jesus, prays, reads the Bible, actively works for the betterment of society, the tree bears no fruit. Religious vitality belongs to those whose lives are hidden with Christ in God.

Faith can no more stand still than can life. Does nature stand still? The first sentence in the first book of science which I ever studied was this: "Everything in nature is constantly changing." That prepared me for evolution. Struggle is the law of biology. Darwin only wrote down truthfully what he observed: water-animals, amphibians, tree-dwellers, men. Men had to learn how to adjust themselves to environment. Those hairy mastodons, that failed to get out of the way of the ice, froze there. Always there was adventure. One day a monkey climbed out to the end of a limb and the happy idea struck him to get down on the

ground and walk. There was more to see and to do down there. He communicated his idea to his fellows, but they were all conservatives and scorned his notion. When, at last, he swung free and leaped to the ground and started off, they pelted him with over-ripe fruit and called him names, just as their survivors have treated every adventurer from that day to this. But the monkey, who got out of the tree, started something.

ADJUSTING TO NEW ENVIRONMENTS

Today the same law rules: the man who cannot adjust himself to changed conditions starves. The blacksmith must learn to repair automobiles or he has no bread. Knowledge advances. My father was a teacher. Out at the farm I have a book-case full of old text-books; they are worse than useless; they are misleading. What changes in psychology, astronomy, pedagogy and even mathematics in forty years! What new conceptions of the Bible, of God, of heaven, of hell, of prophecy, of Jesus, of righteousness have come to the world in the last four decades! What new appreciations of other than the Christian religion have been developed! Does history stand still? It sweeps by like the reel of a cinema. A recent writer suggests that England was made by her adventurers. That is true. One thinks of the men and women who were too big and too brave to be satisfied with the tight little island and who ventured forth to the ends of the earth to explore and to carry the flag of the empire. This is the high courage which has made England, as the loss of it will spell the end of Britain.

The United States may well profit by England's example, for a policy of selfish and satisfied isolation will mark the end of our value to the world and we shall pass like any other nation has passed. Ferrero tells us that Rome fell because militarism and commercialism absorbed her interests and because slavery developed, while family life decayed and ethics broke down. He suggests a parallel with our own beloved land where jingoists stir up our war-fears, where the desire for the dollar is so powerful, where divorces increase, where class-consciousness grows and where ethics falter. God knows we need faith today to venture forth as champions of spiritual values! It is pathetic to find that just when life seems to be rich, varied, and worth living the very zest fails. Do you remember Tennyson's "Palace of Art" and how the soul, environed with every lovely thing, lost interest in it all and how only the social instinct saved the situation? "What will it profit to gain the whole world and lose one's life?" America must be taught that life does not consist in the abundance of things.

THE PRICE OF SAFETY

Your own life does not stand still. It was only a little while ago that we were boys going to the village school, then came college, marriage, the beginning of professional life and now we have children in college and the cycle is beginning all over again. God is renewing the race; we must pass off the stage. Do you notice, however, how many people there are who rarely venture, who live sheltered, protected, colorless lives? I have been watching many such people. Here is the business man with his little shop, a professor safe in his chair, a woman in her cozy home, a preacher safe in

his listless parish, a clerk who never has a new idea. A man was offered an increase in salary but, when he learned that it would involve heavier responsibility, he preferred the old job. There are men who are almost static; they want to be safe, protected, unmolested. Faith is not an active principle in such persons; courage is dead. What we admire in men is venturesome faith, going forward with God, trusting in Jesus and positively loving men.

Christ's church must go forward. Often, in a pastor's study, you will see a series of photographs of former churches; to begin with there is the old log church, then a frame building, then a brick one, and finally the stone edifice. Every forward movement meant struggle, sacrifice, adventure, faith. Ruskin said that every town in England ought to have a marble church. We must admit that a cheap building indicates a cheap faith. I like to see cathedrals growing in Liverpool, in New York, and in Washington. A vital faith causes you to dare.

MARKS OF OLD AGE

There are three marks of old-age: First, the inability to get a new idea; second, the loss of play-instinct; third, the recoil at the notion of adventure. Men and women do not grow old who have creative brains, who love to play with children and youth and who greet the future with a cheer. Lloyd George says that courage is the rarest virtue in public life. Did you read the story entitled "War-Birds" in a popular magazine? That story revealed the souls of our flyers in Europe during the war. There was risk, danger, death, but also adventure and high courage. One felt that such courage must be capitalized for the days of peace; youth has it, we must employ it. Dr. Rainsford and Roosevelt went off to Africa to hunt lions. Such men did not ask for soft cushions by a warm fire, they demanded adventure. Faith is the fountain of perpetual youth. We must despise comfort, ease and monotony. We must demand struggle, sacrifice, adventure. The modern church needs it. Jesus was active; his life was thrilling; there was not a dull moment in his entire career. Youth asks for thrills and it is a healthy demand; but all of the thrills are not physical. The glory of a great, good cause is the supreme joy. Youth must be taught that.

Vital faith removes mountains, Jesus told us. You have had hard things to meet in your past, you will have mountains ahead, but you have and you will conquer every obstacle. That is faith. There stood the Alps. A man conceived the idea of digging a hole straight through them. That was faith—the idea and the toil, and now we ride through the Simplon tunnel from the lovely lake in Switzerland to the sunny towns of Italy. Cyrus West Field heard some engineers talking about laying wires under a bay. His big mind at once jumped to the idea of laying a cable under the Atlantic. Few stories in the world have cheered me like his. What the spider did for the Scotchman, Field has done for some of us. Again and again he tried only to fail. Bankrupt, he begged money to try once more; then, while celebrating success, the cable snapped again. The Great Eastern now took a heavier cable out to sea; 600 miles from shore the line broke, but not the heart of the dauntless Field. Then on July 27, 1866, he tied his cable safely to the shore

of Newfoundland and his dream came true. That is faith. It is such faith that is able to remove mountains and even oceans.

Dr. Bowman, the president of our Pittsburgh university, dreamed of a skyscraper school building, which he called "the cathedral of learning." People scouted his idea, but he held to it and today the steam shovels are excavating for that magnificent tower, which will point the youth of our section higher. Faith is big business for God. Faith assumes that God backs those who do his will; all one needs to do is to be sure of that will. All the resources of Almighty God back his workers, his representatives. We cannot fail. From the window of the Morrison hotel, in Chicago, I looked out upon that lofty, illuminated, church spire in the heart of the loop. By contrast I thought of little Trinity in New York, hidden in a canyon of office buildings, but in Chicago someone dreamed of a fiery cross on a church standing out there boldly against the darkness of the night. That is thrilling; that is faith!

The true follower of Jesus dares not do a small thing. Mountains become plains, oceans dry up before his conquering advance. That is the note which youth must hear. That is the note which brings courage. With Christ we can do the impossible. A missionary buried his intense life in a heathen tribe. Years passed and that tribe blossomed like a rose, a church, a school, beauty, intelligence, culture. One day an old school friend penetrated to the inner room of that missionary's house and there, on the wall, he found the secret of all that man's success. There was the motto: "I am last." Then the missionary told his friend that his mother had taught him to love Jesus first, his neighbor second, and himself last. That is faith in God and men; that is practical idealism; that is the secret of success. Faith that causes one to bury one's life in the rich, warm soil of humanity, that, in time, the harvest of righteousness may appear. "If God is for us who can be against us?" Have you the heaven-born courage to enter, this morning, upon that kind of a career?

Broadcasting from Babel

By Henry H. Crane

I HEAR MEN BRAGGING a good deal about their radios, referring to the many distant broadcasting stations they 'pick up.' One 'got' Cuba the other night; another 'gets' California—regularly; and a third vociferously insisted that he had 'gotten' London, twice. Now it happens that, through the kindness of a friend, I have a radio of my own. I wouldn't say that it's the best there is, but it is a remarkably good one. I have 'tuned in' on quite a few distant stations myself, upon occasion. The other night, for example, in the early morning hours, I sat in my study alone. I had been alternately reading and listening in. I would carefully turn the dials of my radio in an endeavor to 'tune in' some unknown station, and then, wearying of that, I would turn again to my studying. It was a very late hour, and perhaps I should have been in bed, for I was doubtless rather heavy with sleep. I may even have been nodding a bit, and dreaming—though I wouldn't be sure of that. But, however it happened, I heard—broadcasting from Babel.

A DISTANT STATION

Now Babel, as you know, is a very distant station—several thousands of years away, in fact. According to some modern measurements it is so dimly distant it is to be found only in fable, and not in the realm of reality at all. They tell us that the story of this station, found in that great guide book some call the Bible, is simply one of those ingenious narratives—of which there are several—intended to explain the origin of various institutions, or conditions, the existence of which excited the curiosity of a primitive race. But fable or fact, Babel is broadcasting from her high tower just the same. For though the story is in no sense a technically accurate historical statement, it is profounding true

in that it teaches a true lesson for all time, particularly now. And this is something of the "bed-time story" I heard broadcast from Babel:

"Good evening, everybody. This is station B-A-B-E-L broadcasting, again, her autobiography:

"Once upon a time we, the whole human family, settled down in an attractive spot in the land of Shinar. Having inherited the arts and learning of a highly advanced antediluvian civilization, we rapidly made progress in material skill. Being a very practical people, we soon discovered we had a genius for brick-baking. We didn't specialize on anything else, not even on brains, save as this helped us make bricks. Within the space of a comparatively brief number of centuries we became so proficient in the brick business that we were able to build a city—a city because that has always been considered the consummate flower of every civilization. And we named the city Babel. We naturally became very proud of our building ability, and it was finally proposed by some of the cleverest and most astute bricklayers that we build a skyscraping edifice so strong and high that it would not only serve to illustrate the perfection of our architectural knowledge, and hence our intellectual and social development, but it would likewise enable us to reach an ideal state—which we popularly called heaven.

"All approved the worthy aim. There was evidenced from the very first a beautiful spirit of unity, a marvelous spirit of cooperation. In fact, it was all 'put over' in a 'really big way.' And more than that, the whole movement was thoroughly organized; there were no loose ends. The building committee was made up of the best bricklayers we had. The chamber of commerce furnished us with some real ideas; it suggested a slogan, for example: 'Boost for Babel! Help us reach heaven! Be a booster with bricks!'

Every child was trained in the high art of brick-baking. The women's clubs 'got together,' and so did the service clubs, and even the churches 'got into it.' Some of the best babblers of Babel babbled most beautifully on the beneficence of bricks.

"Soon the tower began to rise, and as it rose and revealed its vast proportions all came to feel anew the mighty power of bricks. Bricks, rightly handled, could do anything—even lift us to heaven. Belief in bricks! That was the great, popular, practical, business-like creed of all the Babelites. Of course, there were a few utterly foolish young people who suggested that we begin *being* something, instead of *doing* all the time, but they were so ridiculously visionary and impractical that no one of any consequence paid the slightest attention to them. The city motto was: 'We build with bricks, and he profits most who bakes the best bricks.'

"Well, the tower mounted higher and higher, until at length it reached up into the clouds, where we supposed heaven was. Each day as the topmost builders climbed the tower and disappeared in the clouds there was a thrill of eager expectancy felt by everybody—today, perhaps, we might reach heaven, or at least touch the outer fringe! But it was not so. Day after day the bricklayers descended, with dull eyes and crestfallen countenances. At first we were disappointed, to be sure, but not much more, for surely in a day or two the wonderful bricks would lift us to heaven and happiness. Then we came to be dejected, and began even to doubt, not the power of the bricks, but the reality of heaven. Finally, in despair, one particularly efficient and resourceful 'go-getter' who was disgusted at not having 'gotten' there by this time, dared voice the growing suspicions of not a few, and as he descended the tower on a certain memorable day, he defiantly cried out to the waiting crowd: 'There is no heaven! No heaven, anywhere! We have builded high into the sky, into the very clouds. The higher we go the damper and drearier and colder it gets. There is no heaven, I say.'

THE COMING OF THE HERETIC

"By this awful announcement all the people were thrown into consternation. 'No heaven?' we cried. 'Why, there *must* be! That's what we've been baking brick for, that's what we've been building for, all these months and years, and centuries even. There *must* be a heaven—else what are bricks for? This man's a heretic! More than that, he's a blasphemer against the power of bricks! Away with him! Away with him!'

"But there were others who believed him, and they rallied to his defense. 'We, too, doubt heaven,' they shouted. 'We believe in bricks, all right; but not in heaven! It's a horrid, lying hope. How can anyone hold it longer? We've builded higher than we dreamed was possible, haven't we? The bricks stand firm. We've climbed to the top, and see—nothing but mist and bricks! How can there be any heaven, then?'

"The argument seemed sound. All of us were stunned, bewildered, confused. We therefore quit trying to think—it was too difficult; rather we began to stir up our emotions, to resort to our prejudices, to hurl charges and counter-

charges, to grow angry, to yell, to scream, to utter unintelligible threats and challenges, and at last we fell to fighting and slaughtering and murdering. And there was an amazing confusion. No man seemed to understand another. Thus it came about that the citizens of Babel were scattered abroad over the face of the earth, all speaking different tongues, and nursing enmity and bitterness within the heart, each against his neighbor. And the beautiful brick-built Babel? Oh, all that is left is this broadcasting station which nobody seems to hear or heed. This is station B-A-B-E-L, saying 'Good-night, heedless world!' Please stand by for your local announcer."

ANOTHER STATION

The voice trailed off into the past, and I sat staring dumbly into the loud speaker wondering what it was all about, when suddenly I was snapped into startled attention by the sharp, staccato voice from my own local station:

"This is station U-S-A back on the air. Pardon us, folks, for allowing a lapse. We've been busy for the last few minutes collecting some valuable data. You will now listen to the latest news flashes broadcast direct from the editorial rooms of Liberty, Mr. H. Fullerton announcing: (I quote verbatim:)

"It has become more or less a custom for Americans to write, speak and broadcast criticisms of their land. But . . . let us talk of the United States as it is; the greatest and most glorious, the most successful experiment in the history of the world. Let the eagle scream and tell the world!

"Lax law enforcement, contempt of law, crime, a wild younger generation, speed mania, graft—they all exist. Americans have squawked so loudly about them that they have created the impression that the nation is rushing headlong to the demnition bowwows, with all brakes released. But . . . the beams should be plucked out of their eyes and Americans permitted to see the glory of their own land.

"The United States now is reported as having close to \$425,000,000,000 of total wealth, which is estimated to be 45 per cent of the total wealth of the civilized world, nearly four times as much as Great Britain, and more than five times the estimated wealth of France, Belgium and Spain combined.

"We have about 19,400,000 automobiles and more than 2,000,000 trucks operating, which is 85 per cent of all automotive vehicles in the world—to which we are adding about 2,400,000 a year. We have 3,000,000 miles of improved roads—a greater mileage than any two other nations—and have built more concrete roads in the last year than all the rest of the world has ever built, estimated at 35,000 miles.

"Nothing in the world's history has approached the achievements of this country in the business of building. All of ancient Athens could be fitted into the lower end of Manhattan island and lost among the skyscrapers. Solomon's temple, if it stood on Times square, would be dwarfed by the buildings around it, and the tower of Babel itself would hardly attract attention by the side of the Woolworth building.

"The year 1926 is the 150th year since the United States began life as an independent nation. A century and a half of stupendous growth and achievement! Now! All to-

gether! Rise and sing the Star-Spangled Banner—and scream with the eagle! Thank you.

"This is station U-S-A. Our next broadcast will be the blow by blow account of the great prize fight for the championship of the world, direct from the ring-side at the Sesquicentennial fair grounds at Philadelphia—the city of brotherly love. Stand by, please."

And after I had screamed—with the eagle—I stood by.

I turned from the radio and fell into a meditative mood. My country, my dear land—are we here building up Babel again? Do *we* believe, after all, that the ultimate reality is *bricks*? Do we actually think that greatness is to be rated in terms of materialities? After all the testimony of the centuries, how can we fail to see that mere material prosperity is never a sign of real progress. Over and over the tale has been told—the tale of the blight of the Babel belief. I wondered—I wondered if my own people were coming to believe this ancient, horrid heresy; if they were being seduced by the same fatuous lie. We boast of our advance in national wealth and enterprise and intelligence as though these were incontestable proofs of God's favor and our stability. We plume our Anglo-Saxon feathers with pride as we think of our predominance in the markets and counting houses of the world. We are the strongest, the shrewdest, the cleverest, the most skillful and advanced peoples on the face of the earth—we have almost reached heaven with our high tower, we are told. But Babel is broadcasting. We ought to 'tune in,' I think, and listen a while, at least.

MATERIALISM AND DECAY

The lesson I learned from Babel taught me another great truth we are so prone to forget. Not only is the commercial and martial achievement of a nation no sign of its stability, but also all mere material greatness has in itself the elements of decay. I thought of Spain's dominion in the fifteenth century, so broad of base, so buttressed by the church, so enriched by the streams of gold from American mines. No doubt her citizenry felt that there would never be an end of her preeminence. The bricks were so plentiful and they were building so high—heaven was close at hand; that is, a brick heaven. No other could be real. Thus the thought of the people was drawn from the essential spiritual nature of all true values and it was centered upon clay. How quickly, then, did the clumsy edifice of Spanish power crumble away.

And America, I thought again—is this a land "where wealth accumulates and men decay"? Is gold deemed greater than God? Is gain thought of more highly than giving? Is selfishness considered wiser than selflessness? Is raiment more than life? Are we forgetting our soul? Brooding still more on this broadcast from Babel I came to one other conclusion, namely, that any success that is not founded on spiritual strength is soon dissipated in confusion; unless secular greatness, of any kind, is the direct result of moral growth it is surely unstable.

I turned again to my radio and carefully fingered the dials. Suddenly I picked up another station, distant but remarkably clear:

"This is station P-E-N-T-E-C-O-S-T. Simon Peter announcing. Ye men of all the world, hear these words:

Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, him I declare unto you as the Savior of men and of nations. Heed ye him who says: 'Seek ye first the kingdom of heaven and righteousness, and all things else shall be added unto you. Lo, the kingdom of heaven is *within* you—it is not attained by climbing brick towers, but by scaling spiritual heights. Lay not up for yourself treasures upon earth, but lay up for yourself treasures in heaven—not gold, but goodness; not riches, but righteousness.' These are the words of life which, when heeded, bring unity, peace, real prosperity and power—even as it brought Pentecost, where, instead of confusion there came cohesion, instead of Babel's blight there came brotherhood.

"This is station P-E-N-T-E-C-O-S-T—which never signs off. Eternal greetings to all."

VERSE

Life and Death

IS life a lush oasis
In a waste of bleaching bones,
A fleeting burst of rapture
In a fugue of wailing tones?
Is life the week of summer
In the bleak Antarctic year,
A comet's flash of glory,
Quick to fade and disappear?

Is death a desert bounded
By a world where gardens throng,
The dirge of doleful cadence
In the repertoire of song?
Is death the zone of winter
That is circumscribed by spring—
The comet's mere departure
For its wider circuiting?

JOHN CALVIN MCCOY.

The Man of Galilee

HE WAS no dreamer, dwelling in a cloud
Of idle reason, strange philosophy;
In simple tasks his manhood strong he bowed
Beneath hard toil and meagre poverty.
Simple, not strange, the living words he saith—
The toiling Carpenter of Nazareth!

I cannot find him, when, with fertile brain
I ponder strange, amazing mystery;
But when my heart is darkened by the pain
Of weariness or doubt or misery,
And someone smiles, or haply calls me friend,
Or does a duty self-effacingly,
'Tis then his glowing face doth seem to bend
Above me and the living Christ I see—
The Son of God, the Man of Galilee!

HILDEGARDE HOYT SWIFT.

British Table Talk

London, January 21.

TWO ACCOUNTS have appeared of a poster issued in China by the national Christian council of China. The correspondent of the Times in Shanghai cabled this description of it: "The figure of Jesus blessing students (represented as Christians) who are driving the 'black devils' (represented as foreigners) out of China." At once a cable was sent to Mr. Henry T.

A Poster Hodgkin, the secretary of the national Christian council, to inquire what truth there was in this charge. This was his reply: "Poster used for evangelistic work and depicting Chinese Christians carrying Bibles with banners inscribed 'Christ-like life, enlightenment, truth, love, sacrifice, righteousness, courage, cooperation, humanity, equality, liberty,' attacking forces of evil carrying banners inscribed 'Cruelty, aggression, covetousness, ignorance, lust, license, class-distinction, sin and superstition.' Not the slightest anti-foreign significance." It is not difficult to imagine how the false and dangerous misrepresentation arose. Shanghai is in a state of excitement with a war-psychology; the poster is no doubt in Chinese characters, which few of the residents understand; the drawings would soon gather a sinister meaning, especially for those who did not understand their purpose. But the original cable from Shanghai has caused much misunderstanding and anxiety. No one who knows Mr. Hodgkin would imagine for a moment that he would sanction such a poster as the first Shanghai cable described. To begin with, he is a Quaker, and therefore has no use for military or other violence. We are told that the British ships and marines, bound for China, are meant simply to protect our people from mob violence. There has been no change in the policy of Great Britain, which is still one of readiness to make agreements with an authoritative Chinese government. Great pressure is being made upon the British government to adopt a more militant attitude. So far they have resisted the pressure.

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Mr. G. K. Chesterton on Distributism

It is a safe canon in the choice of reading never to ignore Mr. G. K. Chesterton. In all probability he will arouse vehement opposition, but he seldom writes a page which does not set the mind to work upon new lines, and he is a master of analysis. I wish sometimes he were not so fond of diversions. In his "Outlines of Sanity" he tilts at big business. He is neither for capitalism nor for socialism, but for distributism, and, so far as I can see my way among such things, I am with him. (I wish Dr. Niebuhr would deal with him. Not once, but many times, I detected agreements between G. K. C. and the author of certain articles in the "C. C.") What he says of the boasts of modern salesmanship is convincing; the salesman's work is largely psychological; he is engaged in bluff, but he has been foolish enough to tell us that he is bluffing. Very good! When a man bluffs and boasts of it, our course is clear. We call his bluff. Mr. Chesterton thinks that Mr. Ford is a good man, as far as a millionaire can be a good man. His chief virtue is that he provides a small and cheap car, which may lead the townsman to discover the country and a farm there. And when he has found his true life in the country he will need the car no more. Of course Mr. Chesterton does not expect capitalism to vanish in a day, but he wants to see a new direction. The present condition is one of bankruptcy. Are we to go on still further floundering under the guidance of big business or to yield to communism? Or are we prepared to seek for a state in which there shall be a large number of citizens with enough property to make them free men?

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The Uganda Jubilee

One jubilee follows another in the present day records of African missions. Scarcely was the celebration of Livingstonia ended when the Uganda jubilee became due. The Church Missionary society will begin next week its rejoicings upon the

first fifty years of its work in Uganda. There will be a mass meeting in the Albert hall on January 25 at which the archbishop will preside, and the bishop of Uganda will speak. The mission in Uganda is one of the modern miracles of the Christian faith. It was founded not without the shedding of blood, and amongst its roll of heroes are some whose names are household words in the whole Christian church. The martyrdom of Bishop Hannington made a deep impression upon the church of Christ, and there is no story in missionary annals more inspiring than that of Mackay, the young Scots engineer who read in Berlin a letter in the press, which gave him the clue to his life work. Stanley had written in the Daily Telegraph, appealing for a mission to Uganda. Mackay heard and won for himself the proud territorial title "Mackay of Uganda." The fact that these jubilees are following so quickly one upon another is an eloquent reminder of David Livingstone.

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The Letters of George Gissing

The letters of George Gissing to his family are not great in themselves but peculiarly valuable for all students of modern life. Gissing was a most unhappy man; he had genius and wrote novels powerful and mournful. His private life was a tragedy but of this these letters tell us nothing. He lived in sordid and shabby lodgings while his heart was full of the glories of Greece. He received little reward for his books. He had among his friends Meredith and Frederic Harrison but he did not know the art of friendship. A most sensitive and kindly man, he was at the same time a relentless critic. If Mr. W. W. Jacobs inherited the legacy of one aspect of Dickens, Gissing inherited another side. Life in poor London for him was like holding yourself up after a shipwreck first by one floating spar and then by another. Upon war he wrote with indignation and horror both in 1885 and in 1900. He said that the masses of men were in a state of "partially varnished savagery." He wondered why bishops and priests did not protest against war. He warned his son, then a boy at school, that victories in war are not things to be proud of. "What we ought to be proud of is peace and kindness—not fighting and hatred." It is pleasant to think that he did live to see the Ionian seas, and had some peace before the end.

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And So Forth

Some complaints are being made of the broadcasting programs. Critics say that they are deteriorating since the government took over the management. On the other hand, the programs of today were planned long ago. Yes, the critics answer, but the new order began to make itself felt long before the old ended. . . . In fifteen years Miss Gollock has been joint editor of the International Review of Missions. Now she has left her chair, not to retire from work, but to other important service in the cause to which she has given her life. It is 35 years since she first began editorial work in London. She has no doubt whatever of the enormous changes for the better in missionary journalism. She is herself a severe critic with a very high standard, and her emphatic words of praise are an encouragement for all of us. Only in one thing, she says, we err gravely; we do not provide proper indexes. . . . In order to promote friendship between America and Great Britain the league of nations' union proposes to organize two tours to the United States in 1927. . . . The archbishop has counselled his people to discount inflated speculations as to the scope and nature of the changes which may be made in the prayer book. "Endeavors are apparently being made in some quarters to exaggerate these proposals, and, before anything final has been published, to fan into controversial flame the spirit of earnest but uninformed partisans. Apprehensions—and expectations also—are, I think, being aroused which will prove to have been unjustified."

EDWARD SHILLITO.

BOOKS

Catholic Poetry, Philosophy, and Science

The Book of Modern Catholic Verse. Compiled by Theodore Maynard. Henry Holt & Co., \$3.00.

The Child on His Knees, by Mary Dixon Thayer. Macmillan, \$1.25.

The Catholic Church and Philosophy, by Fr. Vincent McNabb. Macmillan, \$1.00.

The Catholic Church and Its Reactions with Science, by Sir Bertram C. A. Windle. Macmillan, \$1.00.

RECENTLY I made mention of an anthology of Catholic poetry (Shane Leslie's) which, fairly enough, counted as Catholic every English poet from Caedmon to the Reformation. Theodore Maynard's "The Book of Modern Catholic Verse" by its title sets a limit which restricts it to Catholic writers in an age when the term Catholic is not co-extensive with Christian in western Europe. But even in this one, the compiler, in his admirable introduction, evinces a disposition to claim as Catholic in inspiration and feeling if not in theology every Christian who has any poetic sentiment. "When a poet of our civilization prays, his face turns at once toward Rome." Spenser, "though a protestant by deliberation, showed unwittingly his Catholic heart." Longfellow "felt as a Catholic." Even Vachel Lindsay, who wrote a considerable and appreciative poem on Alexander Campbell, and whom Clement Wood or somebody describes as the only one of our major contemporary poets who is openly sympathetic with the Y. M. C. A., the anti-saloon league and evangelical Christianity—even Lindsay Mr. Maynard sees "kneeling overawed by the mystery of the mass."

This must needs be so, because "protestantism has not produced poets." And so, when any protestant produces poetry, it must necessarily have been stimulated by the latent Catholicism that was in him. To be sure, there was Milton, who was rather notoriously protestant, not to say flagrantly puritan. But, in the first place, he was "a solitary case" and the "one remarkable exception"; and even at that, "Milton cannot be wholly claimed by protestantism. Milton was made a poet by the renaissance." He lives because his style is as full of pomp and gold as was the Catholicism which he rejected. Milton's theology is "indigestible" (I agree), while Dante's theology is "still alive because it is the theology of St. Thomas Aquinas and the church" (I disagree). Dante's theology is as dead as Pharaoh's horses, and his poetry lives for quite other reasons. Even the pomp-and-gold of Milton's style wins him more lip-homage than readers in this age, but he has a deathless quality due not to any root of Catholicism which remained in him, but to a feeling for beauty which he caught from the renaissance and to a moral energy which he got from puritanism. For example, "Avenge, O Lord, thy slaughtered saints."

It may be admitted, I think, that the characteristic Catholic attitudes lend themselves to imaginative treatment, and thus to poetry, with extraordinary facility. Three of these attitudes are expressed in unusually frank and sprightly fashion in the "Song of the Pelagian Heresy" by Hilaire Belloc who, with Mr. Chesterton as the other, is one of the two most popular Catholic apologists in English at the present time. He begins with this fascinating exposition of the heresy of Pelagius:

Pelagius lived in Kardanoel,
And taught his doctrine there:
How whether you went to heaven or hell,
It was your own affair;
How whether you rose to eternal joy,
Or sank forever to burn,
It had nothing to do with the church, my boy,
But was your own concern.
Oh, he didn't believe in Adam or Eve—
He put no faith therein;
His doubts began with the fall of man

And he laughed at original sin.
With my row-ti-dow-ti-oodly-ow,
He laughed at original sin.

And then, against that fearsome background of wicked negation, we have this equally tuneful affirmation of the positive attitudes of the church:

Now the Faith is old and the Devil is bold—
Exceedingly bold indeed;
And the masses of doubt that are floating about
Would smother a mortal creed.
But we who sit in a sturdy youth
And still can drink strong ale—
Let us put it away to infallible truth
That always shall prevail.
So thank the Lord for the temporal sword,
And for howling heretics too,
And for all the good things that our Christendom brings—
But especially barley brew!
With my row-ti-dow-ti-oodly-ow,
Especially barley brew!

Which exhortation, being analyzed into its obvious elements, yields three points of Catholicism; first, the possession of the infallible truth; second, the stout episcopal staff and the temporal sword wherewith the heretics may be brought to a state of howling penitence and may be taught the way of the Lord more perfectly; and third, the enjoyment of the good things of this present world, "and especially barley brew." Think not that I take too seriously this rollicking song with its Gilbert-and-Sullivan lilt. The compiler takes it even more seriously. He makes a great merit of the Catholic attitude of receptivity toward liquor. "The protestant might drink beer—fortunately most protestants do, except in America, where they drink moonshine instead" (a lie-bel, of course) "but it is impossible to imagine a protestant writing a religious drinking song." Non-Catholic drinking songs—he does not quite dare to call them protestant—have too much to say about the pains and penalties of the morning after. But "God and not the devil presides over the festive board where Catholics sit. For this reason Mr. Belloc wrote his superb Drinking Song on the Pelagian Heresy, uttering as he did so, as a learned Jesuit said to me, a condemnation even stronger than that of St. Germanus." And Mr. Chesterton also is "nowhere more Catholic than in his drinking songs."

There is some beautiful poetry in this collection, as well as much that is sadly commonplace, but with a range from the sample quoted above to Thompson's "Hound of Heaven" and a selection from Cardinal Newman's "Dream of St. Gerontius," no one can say that it lacks variety. It is noticeable that many, perhaps most, of the contemporary Catholic poets are converts; that the most important writers of the Catholic isle, Ireland, such as Yeats, "A. E." and James Stevens, are not Catholics; and that few of the present Catholic poets in the United States are writers who have won much general recognition.

Another book of Catholic verse is the slender volume, "The Child on His Knees." It is, as the title suggests, a group of prayers in verse. The imagery and terminology are thoroughly Catholic, but exceedingly simple. The protestant reader, even if he is a very thorough trinitarian, will perhaps wonder whether the child is being helped toward an adequate view of God by such a line as, "When God was just a little boy," in a prayer to the virgin.

The Calvert series, under the general editorship of Hilaire Belloc, is growing into a series of great value to the protestant who wishes to get from Catholic sources a reliable exposition and defense of Catholic attitudes. Two new volumes deal with the relation of the church to philosophy and to science. The first of these is "The Catholic Church and Philosophy," by Fr. Vincent McNabb. The author does not think much of modern philosophy in general. It is "sophistry." The Greeks early learned to discriminate between true philosophy and that wordy rubbish which not only does not solve the problems of the world but is hardly

intended to do so, but sophistry has flourished prodigiously throughout the nineteenth century, and "to it most modern educated men outside the Catholic church still give the term philosophy." In contrast with the guesses of these so-called philosophers, "it is the glory of the Catholic church to have insisted throughout her existence upon the treatment of the gravest questions in a philosophical manner, and especially to have developed since the twelfth century a vast scheme of exploration which has definitely achieved conquest upon conquest, discoveries of realities." This seems to express the claim that Catholic philosophy consists of a series of proofs as demonstrable as the best established propositions of science. But in that connection one needs also to consider the words of Thomas Aquinas: "Just as a man ought to perform acts of moral virtue on account of the judgment of his reason, and not on account of his passion, so ought he to believe matters of faith, not on account of human reason, but on account of divine authority." I am not perfectly sure whether St. Thomas means this for the statement of his own position or of a position to which he intends to reply, but the nearest he comes to replying to it is to add that the reasons which are brought forward in support of the authority of faith are not demonstrations but remove obstacles to faith by showing that what faith proposes is not impossible, and that the merit of faith is increased by holding firm against the adverse reasons of philosophers and heretics, just as the merit of martyrs is increased by holding the faith against persecution.

Bacon sowed the wind, says this author, and the world ever since has been reaping the whirlwind. The trouble with modern philosophy is that it has no respect for authority, a quality which is "most necessary for men of the highest science, that is, for the philosopher." The vatican council's anathemas in 1870 against materialism and kindred errors "are probably the most important and certainly the most authoritative commentary yet issued on the movement of human thought for the last three centuries," because "they did not vainly offer their stricken contemporaries the mere salve of opinion. They gave them the mercy of a decision, a dogma. When they spoke, something was settled." Therefore, "philosophy began to breathe freely" again. The other great modern charter of modern philosophy was Pope Leo XIII's bull, "Aeterni Patris," issued in 1879, restoring the Thomist philosophy to its place of authority. The difficulty in arguing with a Catholic writer about reason, freedom, and philosophy, is that all the terms seem to have different meanings for the two parties. A protestant simply cannot understand that the cause of freedom is promoted or the dignity of reason sustained by a decree damning all who do not believe thus and so, even if the proposition defended by the decree is an assertion of the freedom and competence of the reason.

The treatment of "The Catholic Church and its Reactions with Science," by Windle, gives a good deal of information that protestants ought to familiarize themselves with and ponder seriously upon before making sweeping statements as to the church's opposition to science. It is perfectly true, as this author asserts, and as Catholic writers generally claim, that the church has never been hostile to science as such, and that many important contributions to science have been made by Catholics who never got into the slightest difficulty with the church on account of their researches. Windle's chapters 8 to 11, "On certain mistaken ideas as to the attitude of the church," are well worth

reading. Such inhibitions as the church has tried to exercise upon the scientists have been intended to combat doctrinal errors which were believed to be implicit in certain scientific theories. Protestant churches have, on occasion, done the same. Sometimes they still do. The difference is two-fold: In the first place, the Catholic church has been at it so long that there has been time for the advancement of knowledge to explode completely more of the scientific ideas which it has defended, while protestantism, because more nearly contemporaneous in its beginnings with the rise of modern science, has not championed so many theories afterward found to be false. And in the second place, Catholicism has had a more efficient organization for the suppression of diversities of opinion and a greater willingness to use the temporal arm in doing so; and so it has made a worse record as a persecutor of both scientific and theological heretics.

Besides, there is a fundamental difference in theory with respect to individual freedom and ecclesiastical authority. Even this Catholic author recognizes this fact. Referring to certain protestant persecutions (and there have been some), he says: "But for the protestant, loudly professing his undying interest in freedom of thought and in private judgment, it was illogical to persecute those who dared to exercise that right of judgment and got different results." That is just the point. It was illogical for protestants to persecute, and they have found it out and quit. For a while, the practice of persecution—learned from Catholic precept and from the example of popes, councils, bishops and inquisitors through a thousand years—carried over into protestantism in isolated cases. Gradually they learned that it was contrary to the genius of protestantism and of Christianity, and they stopped. Protestants today hold no brief for the burners of Servetus or for the witch-burners. They have no theory which requires them to believe that these persecutors were guided by God. But it is hard to feel, even after reading Windle's book, that there is anything illogical about persecution as practiced by Catholics. They may, and do, feel the more liberal spirit of our age, but they dare not roundly repudiate the deeds of their persecuting predecessors. I have tried in vain to prod some authoritative Catholic into a clear-cut statement that, for example, the Albigensian crusade in the 13th century, or the persecution of the Waldensians in the 14th and thereafter, or the burning of Huss in the 15th, or the St. Bartholomew massacre in the 16th, was a crime, and that the popes were wrong in approving of these deeds. It can't be done. In one breath they say—see Syllabus of Errors—that the Catholic church cannot adjust itself to modern ideas; and in the next they assert, without acknowledging the old errors, that it has adjusted itself in this particular. It is an imperfect adjustment at that. Thus Windle, after commenting upon the tactics of Calvin and Torquemada—whom he apparently believes were about on a par as persecutors—says: "They had their ideas; we have ours. Perhaps they were right, or more right than we are; perhaps not. It is a matter of opinion anyhow." So here, under the imprimatur of Cardinal Hayes, is the suggestion that it is about an even chance whether the Spanish inquisition was not after all a better system than the milder procedure of our day.

All this has very little to do with science, but it is not unrelated to the argument of the book. As to the relation of the church authorities to scientific theories, I judge that the practice has been for the church to set the seal of its approval upon the theories which are most strongly established, and to keep it there until newer theories have been quite definitely proved. "The Congregation did unquestionably set their sign manual to an inaccurate scientific statement and force Galileo to adhere to it. But that Galileo had proved his case is simply not true." The idea of theistic evolution is not condemned by the church. "There can be no objection to the use of this idea as a working hypothesis, but until it is established as a fact, the church will go on teaching the direct creation of Adam's body by God." That is to say, in the field of science the church is quite willing to teach as true what is not known to be true, but is only be-

Contributors to This Issue

T. Z. Koo, (See editorial, page 198.)

JOHN R. EWEES, minister East End Christian church, Pittsburgh, Pa. This is the fourth sermon in the series by members of the staff of The Christian Century.

HENRY H. CRANE, minister Centre Methodist church, Malden, Mass.

lieved to be not yet absolutely proved false. What a lot of embarrassment it would save to Catholics and protestants alike if all the churches would realize that it is not their business to

put behind any scientific theory whatever, the weight of their ecclesiastical authority.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

ONE THING after another has crowded out the comments of our readers on the Christmas number of The Christian Century which was devoted to world peace. But the cause is of permanent interest, and the comments are of intrinsic worth, so we have set aside as large a space as practicable for publishing a few of them in this issue.—THE EDITORS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Christmas number, dedicated to the outlawry of war, gave me a religious thrill, such as I haven't had for some time. I want to congratulate you most heartily for blazing a new path, which I pray may lead to a warless world. In moments of pessimism and despair, because of the chaos and disillusionment of the modern world, it is a source of strength to read a journal such as this, which betokens the dawn of a new day.

Sinai Congregation,
Chicago.

LOUIS L. MANN,
Rabbi.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express to you and your associates my profound appreciation both of the quality of your Christmas peace number of The Christian Century and of the service that its publication has rendered the cause of world peace. Were I less devoted to this great cause, which we both have most deeply at heart, I might feel something of the envy of the craftsman for the rare skill which you have manifested in planning and achieving this issue. In conception and in execution it seems to me one of the greatest things in journalism. It is especially a credit to American religious journalism and it sets higher standards for us all.

Boston, Mass.

WILLIAM E. GILROY,
Editor The Congregationalist.

EDITOR THE CHRISTIAN CENTURY:

SIR: America and World Peace was a most effective and appropriate Christmas number, challenging the Christian spirit at Christmas time to move from vague sentimentalisms to that concrete application of the spirit of goodwill which is most urgently demanded today. I believe that more is needed, but I believe that we can and should unite in this declaration as to the outlawry of war. America is just now lagging where she should be leading.

Garrett Biblical Institute,
Evanston, Ill.

HARRIS FRANKLIN RALL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been deeply impressed by the fact that on one platform at least it has become possible for so many of us to unite. As you know, from the beginning I have been for the league of nations. I still feel, and strongly, that we should have a part in its program, but I am ready to go wholeheartedly the length of the common agreement. I believe that in a united effort to commit this country to the outlawing of war we may bring up even the last moral reserves. I am for it!

Marble Collegiate Church,
New York City.

DANIEL A. POLING.

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the America and World Peace number of The Christian Century. This is a notable production. I wish

that it might be put into the hands of all those who are shaping and molding public opinion around the world.

Boston University,
Boston, Mass.

DANIEL L. MARSH,
President.

EDITOR THE CHRISTIAN CENTURY:

SIR: I shall heartily support Senator Borah's proposal for the outlawry of war and I regret that I was not at home in time to comply with your request for an article upon the matter to appear in the Christmas number of The Christian Century.

Brooklyn, N. Y.

S. PARKES CADMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I heartily endorse the Borah resolution and proposed treaty for the outlawry of war.

Chattanooga, Tenn.

WILBUR P. THIRKIELD,
Bishop of the Methodist Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: This method is the right approach to the subject of world peace. War will never be outlawed by legislation. It must be outlawed in the thinking and in the hearts of the people of the world. The method is the method that you are using in The Christian Century, by cultivating and promoting the will to peace in the minds of the public.

Boston.

JAMES L. BARTON,
American Board of Commissioners for Foreign Missions.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is time by the world-clock that those who have "a will to peace" should take steps to create the machinery which will make their will effective among the nations and cease to act as if theirs was "a will to war" or something akin to war. Just as other crimes have been outlawed by public opinion organized and properly directed, so may war be outlawed and the world-mind brought into agreement on peaceable ways of settling differences and difficulties between nations and races. There are men wise enough, if they have the will, to lead the nations of the world to this desirable and Christian end.

Illinois Wesleyan University,
Bloomington, Ill.

WM. J. DAVIDSON,
President.

EDITOR THE CHRISTIAN CENTURY:

SIR: Most sincerely and earnestly does The Herald join you in your urgent advocacy of the outlawing of war. Though we may differ as to certain policies and institutions, in the ultimate objective we are one, and my heart was made to thrill by the fine challenge which your Christmas issue contained. I congratulate you upon it.

Dayton, O.

ALVA M. KERR,
Editor Herald of Gospel Liberty.

EDITOR THE CHRISTIAN CENTURY:

SIR: You have done a remarkable piece of work in making the outlawry of war an idea familiar enough to the ministry of America to have them pronounce it orthodox and after all familiarity is all there is to orthodoxy, is it not?

First Baptist Church,
Pittsburgh, Pa.

C. WALLACE PETTY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Here are my thanks and lofty appreciation of the most

significant, comprehensive, and altogether effective grouping of world peace literature that I have anywhere seen, as presented in the Christmas number of *The Christian Century*. The peace forces of America unified give large hostage to the hope that public sentiment will be changed and focused in a movement that will outlaw war.

San Francisco, Cal.

CHARLES WESLEY BURNS.
Bishop of the Methodist Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: The issue of *The Christian Century* of December 23 is a splendid contribution to the hope of a warless world. Speaking at our own ministerial union the first meeting of this new year, it was my privilege to call attention to the issue and the union sent up to Senator Borah commending in the strongest terms his resolution outlawing war. I do not see how a finer contribution to the hope of a warless world could be presented by any "journal of civilization." The effect of it ought to help to hasten the day foretold so long ago by Micah. Congratulations.

Topeka, Kans.

CHARLES M. SHELDON.

EDITOR THE CHRISTIAN CENTURY:

SIR: While your Christmas peace number is largely focused on one particular more in the practical field of politics, where there is large opportunity for differences of opinion among those sincerely seeking a common objective, it cannot but help focus interest and attention on such objective and thereby help toward the realization. Idealism which relates itself practically to realizable programs and seeks them with malice toward none and charity toward all, will avail mightily.

Syracuse University,
Syracuse, N. Y.

CHARLES W. FLINT,
Chancellor.

EDITOR THE CHRISTIAN CENTURY:

SIR: The *Christian Century* did splendid service when it gathered from a wide area and from strong minds the intelligent, impressive and valuable material which appeared in its Christmas number, bearing upon the outlawry of war. I am in hearty sympathy with the purpose that animated *The Christian Century* in printing and circulating this material.

McCormick Theological Seminary,
Chicago.

JAMES G. K. MCCLURE,
President.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your America and World Peace issue of *The Christian Century* is the greatest publication you have made. The contention that the outlawry of war will put law on the side of morality sets forth an irresistible principle. Your plan goes all the way and locates the hot spot now where it must ultimately come. I can not see that it will lessen the present international machinery, but it will make it more effective.

Transylvania College,
Lexington, Ky.

A. D. HARMON,
President.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my very deep appreciation of the Christmas number of *The Christian Century*. I have been thrilled so much at Christmas, but never so much by any single issue of any magazine as this one. You emphasized the essential and vital thing.

Christian Church,
Kinston, N. C.

A. E. CORY.

EDITOR THE CHRISTIAN CENTURY:

SIR: If you are at all downcast the following paragraph ought to hearten you, as it did me. It came to me yesterday from one of the finest of the younger men in our ministry: "I have just finished reading through the issue of *The Christian Century* that celebrated Senator Borah's resolution looking toward the outlawry of war. To me it was a brand new idea that is so wonderfully presented in these paragraphs, and I am writing to tell you about the thrill that came over me when the truth got home.

I just had to tell somebody, and I am sure you will appreciate my feelings, since I feel that now I can measure, as I never did before, our Lexington assembly. Why the assembly did not take such a step then must have been because they did not have the full truth, or the time must not have been propitious. It is a new and a great day that is ahead for the nations of the earth the moment this attitude is taken toward war."

Presbyterian Church,
Decatur, Ga.

D. P. MCGREACHY.

EDITOR THE CHRISTIAN CENTURY:

SIR: You are rendering yeoman service in the cause of peace. The Christmas number of *The Christian Century* with its special Christmas chorus dedicated to universal peace, is a very significant document. The lines of its influence will run to the ends of the earth. I am for the league of nations, the world court and for Senator Borah's resolution on the outlawry of war. May your bow abide in strength.

First Methodist Church,
Chicago.

JOHN THOMPSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: It was a great achievement; and I think that you will hear reverberations of your Christmas number for a long time to come. And more power to your elbow!

Toronto, Canada.

RICHARD ROBERTS.

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christmas issue of *The Christian Century* is one of the noblest peace documents I have seen in many a day. It is most encouraging that so many different types of mind unite upon the proposition to outlaw war. I am glad for the willingness of so many of the writers to step out of the region of the abstract into that of concrete suggestion. As a concrete suggestion may I urge upon you to continue your campaign to get the church as such away from the sanction of the war business. I am not sure that the church should cut all relationship to army chaplaincies whatever, for wherever men are, inside of armies or out, they need spiritual ministry. I am sure, however, that the chaplaincy, as at present conceived of in the armies of all nations alike, aims at spiritual ministry only in secondary fashion. Governments establish chaplaincies for the increase of the effectiveness of the fighting forces. A distinguished English militarist once remonstrated with me because the church seemed to him to be lacking in emphasis on the doctrine of personal immortality. I was rather taken by surprise at this particular militarist's interest in such a theme until I discovered that he believed that men would fight better if they saw a happy paradise just beyond "no man's land." Let not the church befool itself at this point. The interest of war parties in religion for their own side is the same sort of interest they have in poison gas for the enemy—just the desire to make their own side win more quickly. This whole problem of the subservience of churches to war policies ought to be threshed out. If war is to be outlawed it should be outlawed in some real fashion. If we mean what we say about war and its outlawry it is about as consistent for the church to maintain its present relation to war machines as it would be for the church to delegate preachers to sell drinks over the bar of a saloon on the ground that the preacher might thus have an opportunity for spiritual ministry.

Pittsburgh, Pa.

FRANCIS J. MCCONNELL,
Bishop of the Methodist Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: Of the Borah resolutions for the outlawry of war I wish to register my decided disapproval. I believe if the resolutions were passed they would fall stillborn and come to nothing. Do not misunderstand me. I am as intensely opposed to war and as eager to see it outlawed as Mr. Borah can be, but I cannot approve his way of going about it. Senator Borah gives not the slightest hint that he is aware of the existence of the league of nations. The covenant of the league embodies every

good point in the Borah resolutions and a great deal more. For seven years every nation in Europe, except Russia, and many others have labored for the peace of the world, sincerely and untiringly, regardless of the jibes and jeers of Mr. Borah and his coterie. His rancorous hatred of the league of nations is incomprehensible, in view of the fact that we all know him to be a lover of peace.

Again, Mr. Borah speaks of establishing a world court, ignoring the existence of the world court,* which is beyond a doubt as efficient and dependable as any that could be devised. That part of the resolution is an affront if not an insult to every nation adhering to the court, comprising more than two-thirds of the human race. Should the resolutions pass in their present form and be sent to the nations of the world, the chances are that they would be received in a dignified silence.

Plainfield, N. J.

H. W. ELSON,

Lecturer for the League of Nations Non-Partisan Association.

[*Senator Borah's resolution provides for the creation of a court or for the adaptation and adjustment of a now existing court.—THE EDITORS.]

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my admiration for the issue of The Christian Century for December 23. I have been reading religious papers for more than sixty years, and in my opinion no such important issue during those years has come from the press as The Christian Century of that date. It fills me with new hope for the world, that at last there is a peace issue on which all right-minded people in all the world can unite.

Boston, Mass.

FRANCIS E. CLARK,

President, World C. E. Union.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I congratulate you on the very remarkable issue of The Christian Century, devoted to the discussion of the resolution looking toward the outlawry of war which is being pushed by Senator Borah. I have read the papers with much interest, and, like every pacifist, I welcome such mighty pronouncements against the folly and futility of war and hope that they may travel far and have wide effect. I can only echo with all enthusiasm the concluding words of Mr. Rappard's paper, urging all lovers of peace to unite their efforts as sincerely as do the makers of war in all lands.

Chicago.

ALICE HAMILTON, M. D.

THE SUNDAY SCHOOL

Lesson for February 27. Lesson text: Galatians 5:13-25.

Christianizing the Community

RECENTLY sixteen members of our congregation went with me to hear America's leading exponent of "behaviorism." We came away with the distinct impression that, according to this new fad in psychology, people are mere masses of cells which act according to stimuli. Of course, we may not have properly understood the lecturer and no one of us would be very dogmatic about the business, one way or the other, for as a matter of fact the picture was not very distinct, or else we were rather dull. However, we were agreed on this, that it will be a sad day morally when the notion of "self-control" gives way to the stimulus theory. Let us make full allowance for the "endocrine gland" idea; there is much in that. Let us take into careful consideration the power of environment. Let us not seek, by cheap ridicule, to overcome the behavioristic notion, but, after all, are we ready to throw up our hands and admit that we have no free-will in moral matters and that we are the mere victims of various appetites, passions, internal and external stimuli?

There is a "power not myself that makes for righteousness" and there is also a power that is myself that makes for the same end. While I cannot prove free-will, practically I know that I am free. While I might be glad to think that I am what

stimuli make me, yet I know that this is not true. This conviction is not a hold-over from old notions; it is not a stubborn survival; it is common-sense. Bertrand Russell says that the "behaviorists" break down when they try to deal with the problem of thinking. Thinking is something other and more than swallowed words. Why do I take so much time with this new note in psychology? Because it seems to me that anything that robs me of intelligent responsibility in morals is a most dangerous doctrine. If it is true, I will accept even that, but so far I am far from convinced. If, on the one hand, you let loose upon us the frightful pack of modern temptations, and on the other hand, take from us whatever sense of free-will and moral responsibility we may have left, society will soon become a degenerate outfit. What is the use of preaching, if men have no power to turn to the right? Yes, what is the use of teaching if all your knowledge is lost in a swirl of emotions, passions, appetites and animal stimuli?

Imagine a father sending his boy off to school with some such advice as this: "Now, my son, there is no use struggling with your imaginary conscience, just remember that your cells will inevitably respond to stimuli anyway, so let yourself go, put up no fight, make no resistance and may the fates be kind to you." Faith would become a vapor; repentance a sign of insanity; confession a mummery; acceptance of Christ, a superstition; prayer, a waste of time and energy; church attendance, an irritation; all efforts toward unselfish and generous action, like the attempt to sweep back the tides or change the course of the stars. I may not be the captain of my soul; I may not be the master of my fate, but I certainly have the power to put myself in league with the forces that make for righteousness. If I cannot swim across the Atlantic, I can get on board the Berengaria. I glory in being a liberal, but I swear I am disgusted with any teaching that robs me of my sense of self-control and of my moral responsibility.

There is no use trying to make the community Christian if society is only what Dr. Mathews calls "a peripatetic sex-laboratory." If a preacher has nothing to deal with but a skin full of cells, he might as well address himself to a crate of fresh eggs. What caused Jesus, in the garden, to give his life to a cause? What kept a young soldier clean amid all the temptations of a war-torn Europe? What leads a man to deny himself in order to do some generous, unselfish thing? Why will a man, far removed from mob psychology, lay down his life for his friend? Account for the saints upon this new theory. Tell me how a man can choose his diet, decide his business ethics, restrain his anger, govern his impulses, cultivate charity, sacrifice for other men, upon any theory which ignores or makes light of definite "self-control." Society may be irrational, but it is something better than a flock of sheep.

There is something in your fellow-man to which you may appeal and that is his capacity for intelligent choice and his power of self-determination. Unless that is true, all schools, churches and for that matter homes might as well go out of business. The nerve is cut for all reform efforts, for all missionary movements, for all social improvements unless men have self-control. Even Christ could not help a mere human machine.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Mexican Priests Ordered to Report at Capital

If it is true, as reported in the New York Times, that all Catholic priests in Mexico have been ordered to go to Mexico City before Feb. 10 and thereafter to report daily to the office of the secretary of the interior, under penalty of being declared outlaws, it may well "cause a great sensation." Mexico is a large country, its priests are many, many of them are poor, and such a concentration sounds both improbable as a governmental order and impractical in execution. The dispatch says that the government explains its action on the ground that many priests are reported as stirring up rebellions in different parts of the country.

Communism, Youth, and The Church

The attitude of one labor group toward the church is expressed in an article in the February issue of the Workers monthly whose point of view is indicated by the fact that with the following number it is to change its name to the Communist: "The bourgeoisie is keeping the workers in subjection by various means. One of these is the church. It is interesting to know what will become of the church, when the working youth will find out in whose interests the church serves, and for what purpose it exists today? We communists say that the church is not a friend of the workers but a tool of the bourgeoisie. The Y. M. C. A. is an organization that is trying to divert the young workers from the class struggle and from their class interests. The bourgeoisie is doing everything in their power to win the youth to them. It uses the press, the school, the church to intoxicate the youth with patriotism, with respect for law and private property, loyalty to the employer and so on. They create various organizations to distract the youth from the path of the working class, divert their minds from their class interests, make of them loyal, obedient and efficient workers and keep from radicalism or revolutionary activity." In the opinion of the writer of the above words, the socialists are too conservative and compromising to train youth for the class struggle. The only adequate and reliable agency is the Young Workers (Communist) league. He continues with an exhortation to this league to follow the example of the Y. M. C. A. in devoting much attention to the organization of clubs and branches in the big shops where large numbers of young workers are to be found.

Marxism, Leninism And Religion

Even more striking are the words of Lenin in an extended article on "The Relation of the Workers Party to Religion" in the same magazine: "Marxism is materialism. As such it is no less hostile to religion than the materialism of the eighteenth century Encyclopaedists or of Feuerbach. This is certain. But the dialectical materialism of Marx and Engels goes further than that of the Encyclopaedists

and Feuerbach, in that it applies the materialist philosophy to history and to the social sciences. We must fight religion. That is the A B C of all materialism, consequently also of Marxism." But mere propaganda against religion, says Lenin, must be subordinated to the fight for def-

inite practical aims in economics and politics. There must be no "division of the workers into atheists and Christians, and even a minister of religion may be permitted to work for the social revolution if he will do so." "The opposition between the spirit and fundamental principles of

Mission Leader Outlines Chinese Situation

THE FOLLOWING STATEMENT in regard to the situation in China, especially as regards the missionary outlook, is particularly significant in consideration of the source from which it comes. Its author, A. L. Warnshuis, is one of the two secretaries of the International Missionary council, composed of representatives of the united missionary organizations of seventeen countries, one of which is the Foreign Missions conference of North America. Mr. Warnshuis is an authority of the first rank. He says:

"The newspaper headlines give readers a distorted view of the situation in China. The suggestion is only of riots, bandits, and impending war. Nothing is said about the stupendous movements that are changing the whole political, social, industrial, intellectual, and religious life of the Chinese people. When such great movements are under way, it must not surprise us that disturbances occur. At such a time the disorderly elements in a community may easily escape from the control of the forces of law and order.

AGAINST SPECIAL PRIVILEGES

"In the events of recent weeks, distinction should be drawn between the disturbances at Hankow and the rioting at Foochow. The trouble at Hankow arose out of the political situation in which the nationalist authorities were endeavoring to abolish the special rights of foreigners in the British residential concession. At Foochow the attack on the foreign missionaries and their property was due to the action of a mob that was aroused by the false reports regarding the orphanage of Dominican sisters. Such trouble as occurred at Hankow may be experienced in the seven or eight other port cities in which there are foreign residential concessions. Riots like that at Foochow can hardly be foreseen, and are not likely to occur in many places. It is important to note that the antagonism of the Chinese people is directed against the special privileges claimed by foreigners, and not against them as foreigners. If prompt action could be taken by the foreign governments assuring China that they desire now to settle upon an equitable basis these controversies regarding special privileges, it is probable that whatever looks like anti-foreignism in China would quickly disappear. It is for this reason that the statement issued on January 27th by the secretary of state is very important, as in it he declared that the United States is ready now to take up negotiations regarding the principal issues. Such a message to the Chinese minister in Washington should result quickly in ascertaining whether China

can appoint delegates with power to make treaties. The Porter resolution, pending in the house of representatives, requests the president to negotiate as soon as possible a treaty which will establish relations with China 'upon an equitable and reciprocal basis.' The early adoption by congress of this resolution is much to be desired.

"The march northward of the nationalist forces is much more than a military conquest. This movement is, or is rapidly becoming, a real people's revolution. It is altogether different from the revolution of 1911 or any of the subsequent struggles between various military chieftains. Those were surface disturbances affecting only a few. This goes much deeper. Those were waves on an inland lake. This is an oncoming sea tide.

THE MAIN PURPOSES

"The main purposes of the present revolution are such that right-minded persons must sympathize with them. It is reaching out for emancipation: (1) for national freedom; (2) for a government of, for and by the people; and (3) for economic freedom for the masses.

"Unfortunately there is an element in the revolutionary party which is hostile to Christianity. Though in the minority, this anti-Christian communistic left wing of the party exerts great power and in places is in control. Wherever it has a majority in the membership of a provincial, city, or neighborhood committee, it is likely to take the law into its own hands, attacking individual Christians and Christian institutions.

"Christians find themselves in an awkward dilemma. (1) To stay out of the party classifies one as against the revolution and for the militarists and imperialists. (2) To enter the party may mean joining a unit in the organization which is anti-Christian. The issue with thoughtful Christian leaders has resolved itself into this: How can we as Christians identify ourselves with the people's revolution without compromising or repudiating our Christian loyalty.

"These are days in which there should be much earnest prayer for China. We are at a time of great opportunity. There will probably be a long period of discontent and striving. Desires and aspirations have been stirred that cannot be satisfied soon. It is not for the safety of persons, much less of property, that concern will be felt most. The shaping of the future of the Chinese people, and of the world of which the Chinese are one-fourth is being determined.

"Is it to be Christian or not?"

our program and his religious convictions can only concern him and remains his personal contradiction." In other words, while there is truth in the statement that religion is a private affair and a communist may hold to his religion if he can do so, however inconsistently, the fight against religion as the opium of the people is not a private affair.

World's Sunday School Convention, Los Angeles, July 11-18, 1928

The tenth world's Sunday school convention will be held in Los Angeles in July of next year. These are quadrennial gatherings, and only twice before have they been held in the United States, in St. Louis in 1893 and in Washington in 1910. Other conventions in the series have been held in London, Jerusalem, Rome, Zurich, Tokio, and Glasgow. Fifty-four nations were represented at Glasgow in 1924, and it is expected that a larger number will be at Los Angeles.

A Missionary Film Of Africa

A representative of the English missionary film committee has left London to spend six months in Africa, accompanied by an expert cinema photographer, to make a film which will portray in a systematic and vivid fashion the total impact of the west upon Africa. The tour will extend from Kenya to the mouth of the Congo and from Uganda to the Cape.

Moral: Be Careful Where You Meet

"A meeting of the Congregational men's club of Oregon, held at the Sunnyside Congregational church, ended abruptly when Dr. John J. Staub, ardent fundamentalist pastor of the church, walked out of the room in protest against remarks by Dr. E. O. Sisson, professor of philosophy and education at Reed college," says the Portland Oregonian of Feb. 1. "Dr. Sisson had protested against the movement to curb the teaching of evolution and had declared it was a mistake to accept all of the Bible as the word of God. To put the books of the old testament, such as Chronicles and Judges, on a level with the sermon on the mount is heresy. At this point Dr. Staub rose from his seat, and walked from the room. Four or five others in the church followed him, and they held an indignation council in the hallway. After a tense interval of silence, Dr. Sisson expressed regret that his remarks had given offense. Dr. Staub returned to the room and declared that it was discourteous, to say the least, to make such statements in a church where he had preached for 35 years that the Bible was the word of God from cover to cover. There was some suggestion of adjourning the meeting to another building, so the club could hear the rest of Dr. Sisson's talk. It was finally decided, however, to adjourn."

The End of the Episode

As an epilogue to the Marlborough-Vanderbilt annulment case, it may be recorded that on Feb. 1 the duke of Marlborough was received into the Roman Catholic church. The ceremony took

place at the private chapel in the house of Cardinal Bourne. "His grace received the cardinal's blessing." For generations, the duke of Norfolk has been the only Catholic in the highest ranks of British nobility.

A New Miracle in Mexico

Dispatches from Mexico report that another miraculous appearance of Mexico's special patroness, our Lady of Guadalupe, is said to have occurred a few days ago at or near the town of Mexcalcingo. The crowds which flocked to the scene of the miracle are said to have been so great that crops were trampled and property damaged, as pilgrims endeavored to concentrate at the exact spot of the manifestation. Those who saw the vision reported that, just as at the appearance of the virgin at Guadalupe in the sixteenth century she left her portrait on a peasant's blanket, so in this case her figure was imprinted on the broad leaf of a maguey plant as a proof of the miracle. The leaf cannot be found.

Art Galleries in Russia

An answer to the often asked question as to what has become of the famous collection of pictures in the Hermitage gallery, adjoining the winter palace in what was once St. Petersburg, may be found in the following statement from the weekly bulletin of soviet news and propaganda: "The Leningrad Hermitage is being extended every year. Not only have the premises been extended to include halls and galleries in the neighboring Winter palace, but the Hermitage is gradually being filled with pictures collected from numerous tsarist and princes' palaces where they had been preserved out of reach of

the general public. Recent additions to the Hermitage include a collection of pictures of the French school and European paintings of the 18th and 19th centuries. There has also been opened a Musulman gallery. The Italian halls have recently been re-arranged and augmented. During the coming year a gallery of far eastern art to include China and Japan will be opened. After the renovation of the prem-

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ises, during which the Italian halls were closed to the public for six months, the picture galleries in their new form are hardly recognizable. The arrangement of the pictures has now been completely changed. The exhibits are now in chron-

ological order and classed according to the different schools. Leonardo Da Vinci, Lucca and Raphael, are now in one hall. Titian has been collected from various galleries and concentrated in the room next to Raphael. There are nearly a hun-

Villageward Trend of Rural Protestantism

AS THE HOME MISSION study groups of all evangelical denominations are this year considering the rural church, the publication of a report, entitled "American Agricultural Villages," by the Institute of Social and Religious Research, giving results of its American village study is peculiarly timely, for this study throws light upon a little known phase of church life in rural America.

For one thing, it shows that there are proportionately more churches in agricultural villages than in any other type of community. According to the U. S. religious census of ten years ago, there is about one church for every 1600 persons in the cities of America. In the 140 representative villages which the institute studied, it was found that there were 4.2 churches for each thousand of the population. In village communities, composed of the villages and their open-country areas taken together, the average number of churches per thousand population was slightly in excess of three. The 140 villages contained only 40 per cent of the population of their communities, but nearly 60 per cent of the churches. It thus appears that in comparison with both the city and the open country, the village bulks disproportionately large in the composition of most of the denominations.

A POTENTIAL METROPOLIS

One possible reason for this lies in the fact that up to a generation ago most of the denominations looked upon each new village center as a potential metropolis and felt that its own interests could be safeguarded only by planting in it a church of its own. These churches have persisted and struggled valiantly for survival, even though few of these potential cities ever left the rank of villages.

The study also shows that the village church could not maintain its work on the present basis were it not for the large number of open-country dwellers who have deserted their country churches and united with village churches. This number is constantly increasing. Even including the south, where this tendency is far less noticeable than elsewhere, it was found that almost a third of the village church members resided outside of the corporation limits of the villages. The countryman is forsaking the church at the cross-roads for the church on Main street. In the middle and far west it was no unusual thing for village churches to have more open-country members than did the open-country churches within their communities. The improvement of roads and the coming of the automobile are largely responsible for this. The village and country have grown closer together. Tradesmen and schoolmen have recognized this situation. Nearly half the enrollment of village high schools come from the country and country schools are

being consolidated. The church, however, has not yet seen the trend and the situation sketched has raised some interesting problems. The village minister is loath to compete with the open-country church of his own denomination, but he is even more unwilling not to receive into his membership those who apply.

FINANCIAL LOSSES

For the most part, it is the more wealthy farmers who are leading this migration to the village churches, and their departure from the open country still further weakens the little congregations which they have left in their desire to enjoy the better preaching, better music and larger social contacts afforded by the village church.

The country church, thus weakened, ministers with less and less efficiency to
(Continued on page 218.)

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Not a word in this book can be spared. It is the work of a trained scholar, entirely Christian in his attitude and competent to gather facts, interpret them, and tell them with dramatic interest.—*Record of Christian Work*.

A full page review in the *New York Times* and *The Christian Century* attests the importance of the book from a literary standpoint.

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He has put together a very readable and useful account of the movement, together with a lucid examination of its doctrines, from the standpoint of an orthodox Christian theologian.—*New York Evening Post*.

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dred new pictures now in the Italian halls. These include a collection of 'primitive' (pictures of the 13th and 14th centuries) which were not exhibited in the old Hermitage. The collection of pictures of the 15th century has also been augmented. The single 'Adoration of the Magi,' by Botticelli has now been supplemented by three more canvases. There is one Italian hall with a complex exhibition of paintings, marble, bas-reliefs and 15th century furniture."

Community Church Pastor Dies

Dr. W. A. Powell, pastor of the Federated church at Olmstead Falls, O., died a

few weeks ago. A graduate of Union theological seminary and a Presbyterian minister for many years, he became deeply interested in the community church movement and during the last seven years of his life served as pastor of community and federated churches. He was active in the formation of the federation of churches in Toledo, O., and was its first president.

How to Conduct a Religious Newspaper

Mr. Percy Sylvester Malone, whose page "Gargoyles" in the Churchman is one of the brightest spots in a paper that is nearly all bright, gives his editor ironic advice which might be pondered by the

editors, and readers, of other papers which, like the Churchman, do not succeed in pleasing everybody. He writes: "While I appreciate your efforts to make the Churchman 'different,' I think you

RURAL PROTESTANTISM

(Continued from page 217.)

the group that remains. The village church, still careful not to compete, minister to the individual farmer families on its church books, but pays no attention to the portion of the community of which these families are a part. The dearth of open-country churches might not be serious if village churches were alert to the situation, but the result of the process described is that the open-country areas contiguous to agricultural villages are today probably the least evangelized sections of the United States.

The study found very little evidence that administrative officials, except the Catholics and the Lutherans, were aware of this tendency and had adopted any statesmanlike plan for serving all the people of an area under coordinated leadership heading up in the village church.

FEMINIZED CHURCHES

The institute's investigation also showed that, contrary to repeated assurances by denominational leaders, the church in village communities, whether located in the country or in the village itself, does not appeal to men and boys nearly as well as to women and girls; that 48.5 per cent of the population of the villages were males, but that only 39.9 per cent of the church-members were of this sex. In the cities the proportion of males in the church membership is 45.4 per cent.

Finally, the investigation has shown that within the membership of village churches there is a disproportionate number of older people. The census figures show that whatever else they may be, many of the agricultural villages in this country are becoming old people's homes. They have a higher proportion of persons who have passed the prime of life than have the cities, but within the churches the older group is still more in evidence.

This raises some interesting questions as to the chance of survival of the village churches. The future for many of them would indeed be dark were it not for the constant stream of retired farmers and their wives who renew the village population and who account for the large numbers found in the upper age groups.

It is this predominance of older people in these villages and their churches that helps to explain the large number of churches in this type of community. Older people are proverbially conservative and they desire to worship according to the

forms of and within the denomination to which they have become accustomed. As it is, however, it is hard to see how several hundred of the 1400 churches situated within the 140 communities studied can survive for many more years, under existing conditions, without heavy increases in home mission grants that already average \$350 per church for about one church in seven. This raises the whole question as to how long denominations can afford to pay these subsidies in the face of recurring deficits in home mission board accounts. All these facts taken together would seem to call for giving serious attention to the problems of organized religion in villages.

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In "Can the Churches Unite?" eighteen prominent men, many of them delegates to the conference, discuss the various aspects of Christian Unity which will be considered by that impressive body. Among them are: Bishop Brent and Bishop Anderson (Episcopal), Bishop McConnell and Lynn Harold Hough (Methodist), William E. Barton and Dan Freeman Bradley (Congregational), William P. Merrill and James I. Vance (Presbyterian), E. Y. Mullins and David A. MacMurray (Baptist), Peter Ainslie, (Disciples), Alva M. Kerr (Christian), Charles M. Jacobs and Frederick H. Knobel (Lutheran), Martin J. Scott (Roman Catholic), John J. Banninga (South India United Church) and T. Albert Moore (United Church of Canada).

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Ohio Pastors in Annual Convention

WHEN A THOUSAND preachers get together what will happen?

The Ohio Pastors' convention is a unique institution, its enrollment this year was the largest ever, and its panoramic photograph probably assembled an unprecedented number of theological expressions.

Much thinking was done by these representatives of seventeen denominations. Many questions were asked and opinions offered on various phases of religious programs. More or less important pronouncements were made by the commissions on evangelism, religious education, youth, home, international goodwill, interdenominational relations, interracial relations, law enforcement, industry, etc.

But after all it is the opinion of many that it was a feast of personalities. Abstract thinking was done and concrete conditions were considered, but it is fairly certain that much of the conversation "back home" right now concerns the strong men who spoke.

THE RADIO PREACHER HIMSELF

Men drove for scores of miles in automobiles in various states of usefulness just to hear Dr. S. Parkes Cadman, perhaps to see the council president, but more probably because of the weekly remarks of their parishioners: "That was a great address today—over the radio" and they came to see what manner of man that voice possessed. His afternoon hour for questions covered the world and its inhabitants but he displayed his usual breadth and mental alacrity. It is to his credit, rather than otherwise, that the careful soul realizes that once in awhile the doctor has only seemed to answer the question, but that same careful soul must admit that even his own weak wisdom would counsel better than to answer it.

His morning address was carefully prepared and gave a world view of protestantism. Always Dr. Cadman impresses his hearers with a wonderful diction and a zeal for the church. Any preacher is sure to leave his presence with a conviction that no apologies are needed for the church and "thus saith the Lord" is not a phrase of the past. His English is a study, whether in seriousness or humor. Instead of saying "He brought me a dead turkey" he said: "And there he stood, holding up a sixteen pound bird who had died in the effulgence of his youth."

Bishop Theodore S. Henderson followed Cadman with an address on his specialty: evangelism. A different type of man, a different style of delivery, a different emphasis in thought. The pastor must have been an exception who did not feel like a poor excuse by the time Henderson had concluded his address. He deplored the pagan unconcern in the church,

declared that it was so easy to preach on evangelism away from home and so hard to practice it at home, plead for the evangelistic heart, an evangelistic pastor, and real soul winning as opposed to membership drives. He brought us up against the danger that in our present day anxiety over some things we might get away from the original purpose of Christ and His church.

FAIRNESS ESSENTIAL

Then came, as someone expressed it privately, "the other half of Henderson:" Bishop Francis J. McConnell. According to his own estimate he is "a living example of what a Methodist general conference will do when it is tired." Let us hope for more fatigue! So different from the other men and yet also convincing. When McConnell says that a thing is perfectly absurd you are sure it is absurd, if not perfect, even though five minutes previously you had favored the thing. When he talks about "grave pronouncements" from Washington "with no sense of humor" you turn to your neighbor and nod as if to say: "He's absolutely right. How silly!" He sends you out with a keen desire to be called insane within a day, because you just about believe "sane" means cowardice and lethargy.

McConnell's three addresses not only brought the convention face to face with social conditions but made common sense and fairness essential to human living.

A LIVE-WIRE SECRETARY

B. F. Lambe, Ohio's live wire secretary! He was everywhere, doing everything! Efficiency always, and the non-chalance with which he introduced to the gathering, his staff and family, even his wife's relatives, made you resolve to claim to be at least his second cousin, not more than once removed.

Myers Y. Cooper successful business man, erstwhile candidate for governor, president of the Ohio council of churches, a Disciple who evidently has resolved not to let the Methodists do all the good things, made his annual address. He registered his skepticism regarding the outcome of popular referenda but showed his faith in interchurch cooperation.

And what shall we more say? For space fails to tell of Warner, the general chairman, the commission chairmen, their expert advisers, and other program speakers. This is only a verbose way of saying that the Ohio pastors' convention recently held was not only a unique event in itself but was a fine example of the variety of personal contributions that can be made to the sum total of Christian knowledge and attitude. One plants, another waters, another does something else, and as a result God gives an increase.

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Book Bulletins and Lists

REV. EDWARD BURNS MARTIN of the Park Avenue Methodist Church in Kenosha, Wis., is constantly recommending books in his sermons and lectures and also issues a Book Bulletin several times a year. He selects books which he himself has enjoyed reading and which he feels the members of his congregation should know and writes a brief vivid description of each book. Among the headings in recent issues of the bulletin were Religious Books of Exceptional Value, A Bedside Library for Young Folks, Personalities of Power, Twenty Tested Volumes of Virile Fiction, Delightful Volumes for Desultory Reading. The expense of printing these Bulletins is defrayed by two Kenosha merchants, Hansens and the C. H. Ernst Bookstore.

Book lists and notes in the weekly church bulletin are a regular thing in many churches and members appreciate the guidance given them in the choice of good books to read and add to the home library. St. Bartholomew's Episcopal church, New York, the First Congregational church, San Francisco, Summerfield Methodist church, Milwaukee, and many others publish book notes frequently.

Literary Vespers

The success of Edgar White Burrill's Literary Vespers given at the Town hall, New York, on Sunday afternoons during the winter has encouraged church leaders to plan similar programs, combining book discussion and music to make a pleasant, stimulating hour for the end of the day service. Literary Vespers for young people have a special appeal and attract many who would otherwise never come into contact with the church's influence.

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by nice people. Other papers consistently support the administration if they are republican, and attack it if they are democratic, so that the tired business man is often saved the trouble of reading their editorials. But the World is never content till it has stirred up something which respectable folk would prefer to leave alone—lynchings and prison atrocities in the south, indecent plays and magazines, etc. Now many think that the Churchman is dangerously leaning in that direction. May I venture a practicable scheme of reorganization? Appoint a board of seven advisers, consisting of an extreme Anglo-catholic, a moderate Anglo-catholic, a Virginia evangelical, an extreme modernist, a moderate modernist, a socialist, and a conservative, and permit nothing to be printed in any of your columns which has not been endorsed by all of them. This would prevent the publication of anything to which anyone could object, and we should have back again the good old Churchman we all loved so much."

Independent Anglican Church For Australia

The Australian synod of the church of England, attended by bishops and other clergy and laity from all parts of the commonwealth, has passed a measure authorizing the separation of the Australian church from that of the mother country for administrative purposes. "All that the synod did was to pass the authorizing bill, after a fortnight's debate, in which love for the mother church was freely expressed, while the needs of the young and growing country were likewise fully stated and understood," says the Christian Science Monitor. "The synod was not unanimous on the bill as a bill nor as to its details, but eventually it was passed with a surprising measure of agreement, the final vote being declared unanimous. The church in Australia will govern itself in every particular. The books will be as in the church in the homeland, but if Australia at any time cares to vary them it will do so. Sufficient time has elapsed since the momentous decision to admit of general discussion outside of synod. It seems to be agreed that the step was a necessary one arising out of dominion growth."

Fellowship for a Christian Social Order

A preliminary announcement is made that the national conference of the Fellowship for a Christian social order will

be held April 19-22 at some place, yet to be determined, in Ohio or Michigan. The general theme proposed for the conference is: "How Can We Make Jesus' Way Of Life Real In The Present Economic Order?" Evening sessions will be devoted to special presentations by persons who are pioneering in special fields of interest to us all. Morning sessions will be given to discussions. Afternoons will be left to the decision of the group. The persons who have suggested this theme are earnestly trying to think through and live out their convictions. Every effort will be made to keep the conference in the realm of reality.

Y. M. C. A. Forum Discusses Science and Philosophy

The young men's forum at the Montreal Y. M. C. A. has started a series of twelve meetings devoted to a consideration of the larger problems of science and philosophy in the modern world. The speakers are chiefly professors from McGill university. The scientists present world-views from the standpoint of the astronomer, the physicist, the geologist, the biologist, the psychologist, and the historian. The philosophers will discuss the problem of knowledge, mechanism, pragmatism, idealism, a personal God, and faith for the new generation.

Drama in Religious Education

A conference and demonstration on the use of dramatic art by the churches, was held under the direction of the Chicago council of religious education of Jan. 31. Religious dramas were presented that evening at the First Baptist and First Congregational churches, Bethany girls' headquarters, and Chicago training school. Rev. Perry J. Rice was reelected president of the council.

New Editor for International Review of Missions

The retirement of Miss Georgina A. Gollock from the editorship of the International Review of Missions was signaled by a luncheon in her honor in London on Jan. 18. She has been engaged in similar activities since she first began journalistic work under the Church Missionary society in 1890. Her place on the International Review will be taken by Rev. William Paton, late secretary of the Indian National Christian council.

Arthur Ponsonby at the Chicago Forum

Hon. Arthur Ponsonby, member of the

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British parliament and under-secretary of state in the Ramsay Macdonald government, was the speaker at the Chicago Forum on Feb. 13. His subject was "The people's demand for no more war." Mr. Ponsonby's new book, "Now Is the Time," which has already secured a wide reading on both sides of the Atlantic, is an argument for the immediate abolition of war.

Cooperation in

Porto Rico

Missionary cooperation in Porto Rico has reached such a point that seven boards have united in the erection of a new building in Ponga, P. R., to house their religious paper, book and publishing interests. The publication of a union paper was begun by the Presbyterians, Congregationalists and United Brethren. Later the Baptists, Disciples, Methodists, and Christian church joined in. The cooperative work has proceeded for many years with such success that a new build-

ing became a necessity. It has been financed by the joint action of the seven mission boards.

Anti-evolution in New Hampshire

In a recent list of states which had anti-evolution measures either already introduced or about to be introduced, we overlooked New Hampshire. Representative Roscoe Crane has introduced into the legislature a bill to prohibit the teaching of any "philosophy which deals with religious belief, and especially the evolutionary theory." The first phrase would seem to offer a rather wide field for argument if the courts should ever be called upon to determine the meaning and limits of that terminology.

Meeting of Methodist Board of Education

The board of education of the Methodist Episcopal church met in Chicago during the first week of February. The

corresponding secretary, Dr. W. S. Board, in his report stressed the importance of the students' loan fund, which has now grown to a total of over three million dollars, the need of a higher standard of qualifications for the ministry, the work of the Wesley foundations for the young people at state institutions, and the need of such world-view in all education as will produce "a missionary-minded church and an intelligently tolerant leadership for the church."

New Secretaries of Disciples Missionary Society

Rev. John R. Golden, who has been a pastor at Decatur, Ill., for ten years, has accepted the appointment which was offered to him in October as one of the secretaries of the United Christian mis-

The Plight of French Pastors' Families

FEW AMERICANS who visit France are able to discover just where lies the trouble with her finances. They see practically no poverty, for they do not go where it exists. Paris is bright and gay, and all the shops are doing a brisk business. High powered automobiles flash along the boulevards, and the restaurants are thronged day and night. "If France is suffering financially, it is merely a matter of political bookkeeping," one is inclined to conclude.

THE STABILIZED FRANC

But how shallow are our judgments. Since the effort to stabilize the franc, two or three months ago, the inevitable period of suffering has come among the people who were busy and prosperous during the government's most serious financial crisis. The prosperity was, in a measure, artificial, induced by foreign buying owing to the fall of the franc.

But now France faces her "hour of penance."

One's sympathies are challenged by the distress among the French protestant pastors and their families. In the country districts these devoted men receive a salary of \$200 a year, to which is added \$100 for married men and \$12 for every child up to 13 years of age which doubles from thirteen to 21 years of age. Then there is an allowance for high cost of living of about \$50. So that in the case of a minister's family with four small children, his stipend will be no more than \$400 a year. No French family can live decently on that amount and the Reformed churches are taking steps to increase the salary by about sixty per cent., but this will require a long period for its accomplishment.

In the meantime, various organizations have sprung up to supplement the work of the Central Bureau of relief for the protestant churches in Europe, of which Dr. Adolf Keller of Zurich is the efficient secretary. My interest is especially with a group of ministers and their wives in Paris who have determined to relieve the dire necessities of their country brethren.

Some of the cases brought to my attention are extremely pitiful. Here is a letter from a minister with an invalid wife, unable to provide a nurse or even a housemaid, and compelled to do the cooking and other housework in addition to his regular church and pastoral duties. A letter from a minister's widow, with four children under 21, says: "We are completely disheartened; I have worked up to the limit of my strength but am not able to make our slender income meet expenses and am unable to pay the trades people. This has never happened to me before and I am utterly discouraged." The mother of a family, having seven children takes in five boarders. She writes: "For a pastor's wife this is a crushing task." Since in addition to her care for her children, she has the burden of an extra household with no servants available.

MEAT IS TOO DEAR

I have seen a letter from a pastor's wife, who makes little mention of her own suffering, having four children and an insufficient income, but she tells of another family of five children, the eldest being a child of ten years. This little girl, ill with pleurisy, was given a veal cutlet, but refused saying: "Oh no, mamma, meat is too dear!"

Some of us in Paris are doing what we can, but it is not enough. We are assisting at a sale this month; the ladies of the American church are entering into the work with enthusiasm. But the results will not be adequate—merely a drop in the bucket. I am appealing to American friends to take a share in this task and forward their assistance during these bleak winter months. Money should be sent to: Mme. Robert Mirabeau, Presidente de l'Entr'Aide Protestante, 70, Avenue Marceau, Paris, XVIIe. American cheques may be sent to the treasurer of the American church, Mr. Russell I. Hare, 21, Rue de Berri, Paris, VIIIe., who will make exchange and turn over the money to this worthy charity.

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sionary society and has been assigned to work in the foreign department. Mr. Golden was a member of the commission to the orient which spent six months studying conditions in the far east and reported at the Memphis convention. Rev. J. Leslie Finnell, of Paris, Tex., has accepted the position of associate secretary of the same society in the department of church erection, succeeding John H. Booth who becomes head of the department. The U. C. M. S. reports an increase of \$29,000 in total receipts for the first six months of the fiscal year, ending Dec. 31, as compared with the same period last year.

The Church of the Heavenly Rest

It is announced that the Church of the Heavenly Rest will erect a new edifice on Fifth avenue at the corner of 90th street, New York, at a cost of three and a half million dollars.

BOOKS RECEIVED

- What Christ Means To Me, by Wilfred T. Grenfell. Houghton Mifflin, \$1.25.
 A Beginner's Grammar of the Hebrew Old Testament, by Kyle M. Yates. Doran, \$2.50.
 The Dangers of Talisman, by J. J. Conington. Little, Brown, \$2.00.
 The Pilgrim Ship, by Katharine Lee Bates. Womans Press, \$2.00.
 Redemption, an Anthology of the Cross, edited by George Stewart. Doran, \$3.00.
 The Humanism of Jesus, by Robert H. W. Shepherd. Doran, \$2.00.
 The Self-Disclosure of Jesus, by Geerhardus Vos. Doran, \$2.00.
 Recreational Leadership of Boys, by William Ralph LaPorte. Methodist Book, 75 cents.
 Stories New and Stories True, by Bertha Baldwin Tralle. Revell, \$1.50.

If you are selecting for yourself the most important biography of the season, we suggest

DARWIN

By GAMALIEL BRADFORD

AT NO TIME since Charles Darwin's death has his name been so much in the public prints and his teaching the subject of such widespread and bitter discussion as in recent years, yet his personality is little known to the general public and his actual teaching and the final upshot and significance of his thought have been increasingly confused and misrepresented.

The famous author of this biography applies to Darwin's life and work his own peculiar method—as revealed in his earlier books, "Damaged Souls," "A Naturalist of Souls," etc.—and with great brilliancy shows what Darwin has meant to the life and thought of the race with a vividness that illuminates not only the man but the whole relation between evolution and religious belief.

[Here is Gamaliel Bradford's biographical method, as described by H. L. Mencken: "The whole body of facts is reviewed, and then comes a delicate balancing of pro and con, and then, of a sudden, a living man emerges. It is biography grounded upon science and illuminated with art."]

Do you really know Darwin? Why not turn on the light?

Price of book, \$3.50. (We pay postage)

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☐ The Creative Work of Jesus

By Daniel Lamont

"The best thing that any man can do for his fellows is to have a testimony to give them concerning the saving power of Christ," declares the author in this vigorous book. And yet how many ministers have almost "lost their message" in these trying materialistic times. (Regular price, \$2.00; Clearance price \$1.25).

☐ The Way of Jesus

By H. T. Hodgkin

The author of "The Christian Revolution" here asks and answers the question: "What actually were the ideas of Jesus and what would they mean if they were applied in society today?" (Regular price, \$1.25; Clearance price, 75c).

☐ Jesus and Life

By J. E. McFayden

Is Jesus out of date? Read this book and see what the author has to say. (Regular price \$2.00; Clearance price, \$1.25).

☐ Nature and Purpose of a Christian Society

By T. R. Glover

Are you concerned about the future of the church, because of the tendency today to throw overboard much of the old and traditional? Read this vigorous defense by Dr. Glover of the value of the past to the church. Ministers who have become doubtful as to the church's permanence will find inspiration in this book for their blue days. (Regular price, \$1.00; Clearance price, 65c).

☐ Christianity and Psychology

By F. R. Barry

Psychology has cast its spell over modern thought. History, sociology, medicine are being retaught in psychological terms. Religious leaders must take note. This book deals with some practical implications for religion and theology. (Regular price, \$1.50; Clearance price, 90c).

☐ The Lord of Thought

By I. Dougall

An apologetic on new lines for the uniqueness of Christianity and the supremacy of Jesus. (Regular price, \$2.50; Clearance price, \$1.40).

☐ Jesus Christ and the World Today

By Hutchins and Rochester

Says Norman Thomas of the Nation: "A remarkable piece of work. I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive." (Regular price, \$1.25; Clearance price, 75c).

☐ The Religion of the Social Passion

By Charles Henry Dickinson

"If all scientific thinkers and religious workers would read and ponder Dr. Dickinson's book, they might unite to make the social and moral redemption of man a practical working program."—Charles A. Ellwood. (Regular price, \$1.75; Clearance price, 75c).

☐ The Christian Church and Liberty

By A. J. Carlyle

Notably a book for the times. The writer affirms and argues that the principles of individuality and liberty were implied and asserted by Christianity in its original form, and he also points out that the church has not always understood its own underlying principles. (Regular price, \$2.00; Clearance price, 90c).

☐ The Meaning of Baptism

By Charles Clayton Morrison

"A daring and splendidly Christian piece of work, in which the author frankly asserts that Jesus had no intention of fixing a physical act upon his followers."—The Congregationalist. (Regular price, \$1.35; Clearance price, 50c).

☐ The Pilgrim: Essays on Religion

By T. R. Glover

Includes 3 chapters on the life of Jesus: "The Training at Nazareth," "The Last Evening," "The Meaning of Christmas Day," and ten others of great interest, notably two on "A Lost Article of Faith" and "The Study of the Bible." 272 pages, beautifully printed and bound. (Regular price, \$1.75; Clearance price, \$1.20).

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Two things about this Christian Century institution deserve attention. First, it is a growing institution. Without any great fanfare of trumpets the number of readers is constantly increasing. The printer has acquired the habit of telephoning, “How much shall we increase the run this week?” That is worth thinking about when you despair over the readiness of men to face and wrestle with fundamental problems.

THERE is a second thing which is true of this Christian Century institution, and this is even more significant. It is a national institution. It knows no sectional, just as it knows no sectarian, lines. It has, to be sure, more readers in some states than in others. But there are no states where it is not read.

Last Week's List

New Subscribers

During the past week The Christian Century has received new subscriptions from:

Alabama	Oklahoma
Arizona	Oregon
California	Pennsylvania
Colorado	Rhode Island
Connecticut	South Carolina
Florida	South Dakota
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Indiana	Vermont
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Kentucky	Wisconsin
Maine	
Massachusetts	Porto Rico
Michigan	
Missouri	Alberta
Montana	Manitoba
Nebraska	Ontario
New Hamp.	
New Jersey	China
New York	England
North Carolina	Finland
North Dakota	India
Ohio	Japan

The record of new subscribers, as it is kept on this page week after week, is worth pondering. Look at the two lists printed this week. (Last week, the pressure of our cover ‘picture gallery’ forced the list of subscribers out.) Note

the spread of states represented. 34 out of the 48 a week ago; 28 out of the 48 this week.

Nor are these exceptional weeks. There have been weeks when, as readers know, the number of states represented has been much higher. About a month ago

there was one week when only three states were missing! There never has been a week, since we started keeping this record, when all the states appeared. But there will be!

Why does a paper attract a national following of this sort? Is it not, obviously, because it is dealing with issues in which people in all parts of the country are interested? And because it is dealing with these issues in a way that is itself interesting?

If you are not a regular reader of The Christian Century, you owe it to yourself to discover the unique sort of contribution which the paper is making to the thinking of so many other Americans. The little coupon at the right is planned to provide you with a 13-week period for discovery. Use it!

This Week's List

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The last six days have brought to The Christian Century new subscribers from:

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The publishers have been unusually kind to lovers of good books this season. Never before have so many really great works come from the presses. To choose ten leaders among them is almost an impossible task. In making up the following list, we admit at once that there are scores of other important books which every one of our customers should have. The books here described are leaders, and it will be noted that our selection endeavors to cover many fields.

1. The Story of Philosophy

By Will Durant. From Socrates to Santayana. 586 exciting pages, 21 full page illustrations. More than 100,000 copies sold to date. Says the New York Sun: "Durant has humanized philosophy. He has made it live and dance and sing. The season's most remarkable book." (\$5.00)

2. The Nature of the World and of Man

By 18 University of Chicago Professors. Just the things you *must* know about the origin and development of the earth, the story of the stars, the origin of man, the beginnings and development of mind. A vade mecum of science. Encyclopedic as to contents, but popular in its style of presentation. (\$4.00)

3. This Believing World

By Lewis Browne. The story of the great religions of the world, graphically and vividly told. A book on comparative religion that is a best seller! Says William Allen White: "This book will be found to be the basis for a restatement of the new world's faith." (\$3.50)

4. Adventurous Religion

By Harry Emerson Fosdick. Too long, says the author, we have been trying to promote a religion *about* Jesus. In this book he tries to indicate, at least in outline, the religion of Jesus—as he sees it. (\$2.00)

5. My Idea of God

Edited by Joseph Fort Newton. Such men as Rufus M. Jones, Henry Sloane Coffin, Bishop McConnell, John Haynes Holmes, D. C. Macintosh—and fifteen others—tell frankly what they think about God. Never before has there been published such a book. (\$2.50)

6. Reality

By Canon B. H. Streeter. This is the book, says Joseph Fort Newton, for men "who sincerely and wistfully want to believe, but who are bewildered as to what to believe." (\$2.50)

7. Business and the Church

Edited by Jerome Davis. The convictions of these twenty or more laymen—Rockefeller, Jr., Babson, Ford, Filene, Nash, etc.—are not usually serene and conventional; but that is as it should be. Rugged, shirt-sleeve, hard-worked vitality of fighting faith can only be expected to bring some discomforts to traditional piety. (\$2.50)

8. Darwin: A Biography

By Gamaliel Bradford. How much do you really know about this man, his character, his career, his work? Probably the most important biography of the season. (\$3.50)

9. Moffatt's Bible

Moffatt's Old Testament formerly sold at \$5.00, his New Testament at \$1.50. Here is the entire Bible, in its most authoritative modern translation, and at low price. You can not read the Bible, now, unless you have at hand—Moffatt's. (\$3.50)

10. What to Preach

By Henry Sloane Coffin. Preaching is one of the noblest of the arts, as well as something more; and here we learn how one who has mastered the art sets about his task. This is the great work of the year on preaching. (\$2.00)

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